UNITED CHURCH HERALD

VOL. 2, NO. 6 MARCH 12, 1959

Symbols of our faith in tapestry

page 4

Cover: *"Instruments of Passion"*

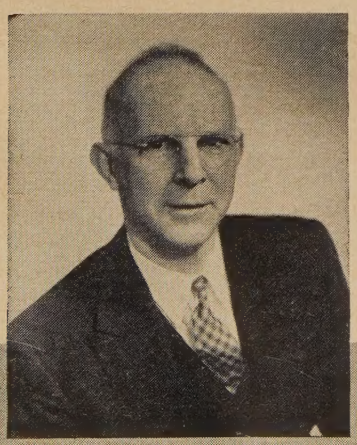
FROM THE CO-PRESIDENTS' VIEWPOINT

THE BOOK of Common Prayer rubric directs a prayer of general confession "to be said by the whole congregation, after the minister, all kneeling." It begins: "Almighty and most merciful Father; We have erred, and strayed from thy ways . . . We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us."

There ought to be a rubric requiring not the congregation and its minister alone but the whole church, including all its ministers—every last one kneeling contritely—to confess: "We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us."

No health at all? Well, perhaps that is a bit of hyperbole, but surely the point of the confession is to acknowledge weakness where there should be strength, languor where there should be power.

There recently was a train wreck in my home town of Stamford, Conn. Two dozen freight cars and one passenger car were scrambled into a witch's delight over four pairs of track like the flotsam and jetsam. Happily there were no injuries to passengers or crew so the local newspaper editor could write that the train wreck was not a tragedy but that doubtless it had caused "the world's greatest mess." With thousands of commuters dependent upon the normally frequent trains to and from New York no imagination could have pictured the measure of their confusion and frustration, loss of time, money and especially their equipoise.



When the debris had been shoved off the right-of-way and the tracks were tentatively replaced, train service was still far from normal. There was the detail that one of the catenary structures had been destroyed and could only be replaced by special fabrication, a two-weeks' job. Whatever a catenary structure may mean to an engineer, to commuters it means the support that holds up the power lines. No catenary cable means no power. The result was that even after the tracks were cleared and repaired at the point of the wreck there existed a power gap. Electric locomotives cannot function in a power gap. It was sad to see them proudly pull their sleek trains up to the power gap, then become as helpless as a freight caboose. If they and their charges were to get anywhere they had to humble themselves and be towed over the gap by diesel engines.

We have to face it! The church for which Christ prayed, "As thou didst send me into the world, so I have sent them into the world," was created to move by power directly from God. But it is constantly being delayed and frustrated by coming upon "power gaps." These lapses in power are not due to whimsies of God. They are in us.

Who has not seen the mission of a local church come almost to a dead stop because of a "power gap" caused by a person or group of people who won't let the power of God through? Is there in the church anyone who has not felt the power of its mission decelerate when denominational leaders became so devoted to sectarian enterprises as ends in themselves that they lost the competence to receive power from the Holy Spirit? The church has been laboring to get over such "power gaps" ever since the first and greatest one—the Crucifixion. It required the Resurrection to get it over that one.

Thrust by God into the world as a sort of Operation Reconciliation, the church perpetually confronts hazards to its mission. Some come from the outside and they can be horrendous. But there is no hazard to the completion of its mission like spiritual "power gaps." Some of them are caused by our natural weaknesses. If we are without strength of mind and body, such weaknesses are the "given" with us.

But the most serious "power gaps" derive from our pride, our attempt to "play God," our decision to make what we in the past have done or thought the norm for the future. They come from fractured fellowship and broken unity. No matter what the occasion or who is responsible for these fractures and breaks, wherever either occurs there is a "power gap" and if the church's mission does not have enough momentum to coast over, it has to be towed over.

When in the United Church of Christ we come upon such "power gaps," let us by all means get over them as well as we may. 'Twill be better so to build and live that we continually are energized by the power promised to the church when the Holy Spirit should have come upon it.

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

Fred Hoskins

UNITED CHURCH HERALD

VOL. 2, NO. 6 MARCH 12, 1959

COVER STORY: This eighteenth-century tapestry, *Instruments of Passion*, is from the collection of J. Pierpont Morgan and has been on display at Cooper Union in New York City.

Readers will readily recognize many symbols associated with the passion and death of Christ—the pillar he was strapped to prior to being flogged, the chalice said by scholars to be symbolic of the cup referred to in *Luke* 22:42, Judas' bag of thirty pieces of silver.

Also shown are the crown of thorns encircling three spikes, the spear and reed with vinegar-dipped sponge, the ladder for the descent from the cross and the cross itself draped with the cloths used to wrap the body. See the story of tapestries and faith on page 4.

CO-EDITORS

Theodore C. Braun Andrew Vance McCracken

ASSISTANT EDITORS

Frances S. Smith Elmer F. Ansley

EDITORIAL ASSISTANTS

Susan P. Smith Jane C. Weeks

PROMOTION, ADVERTISING, CIRCULATION

Elmer F. Ansley Mildred Chace

Pearl S. Hemingway Mareta F. Kahlenberg

FROM THE CO-PRESIDENTS' VIEWPOINT	*FRED HOSKINS*	2
SYMBOLS OF OUR FAITH IN TAPESTRY		4
THE THRILL OF REVISITING MY FORMER STUDENTS	*ETHEL W. PUTNEY*	6
ADVENTURE WITH WORDS	*AN EDITORIAL*	7
RELIGION IN THE PUBLIC SCHOOLS		8
HIGHLIGHTS OF THE E AND R GENERAL COUNCIL	*THEODORE C. BRAUN*	10
LET US MAKE THREE TABERNACLES	*BOYNTON MERRILL*	11
REPORT FROM EAST BERLIN	*ROBERT B. STARBUCK*	12
WHERE DO RELIGION AND PSYCHOTHERAPY MEET?	*ROLLO MAY*	14
THE CHURCH AT THE HEART OF SOUTH INDIA	*BETTY THOMPSON*	16
VALUES OF THE DEVOTIONAL LIFE	*FRED D. WENTZEL*	19
NEWS WITHIN THE UNITED CHURCH OF CHRIST		20
NEWS OF THE WORLD-WIDE CHURCH		24
NEW PROGRAMS PROJECTED AT BUCK HILL FALLS INN	*BOARDMAN GETSINGER*	26
BOOKS		27
LETTERS		29
OBITUARIES		31
THE RECORD		35

JOINT PUBLICATION COMMITTEE

Erwin R. Koch and James W. Lenhart, co-chairmen, Carl J. Bender, Alford Carleton, Donald C. Dearborn, Truman B. Douglass, Mareta F. Kahlenberg, Fred Kaiser, Robert C. Kienle, Cyril Nutley, Howard E. Spragg, Henry I. Stahr, John E. Wallace.

EDITORIAL CONSULTANTS

J. Martin Bailey, Robbins W. Barstow, Ben Bradford, Eugene M. Bushong, Lucy M. Eldredge, Richard M. Fagley, J. Kenneth Kohler, Henry S. Leiper, Mary Ely Lyman, John W. Mueller, Everett C. Parker, Margot Sherman Peet, Robert W. Spike, John Stewart, Betty Thompson, Carl Hermann Voss, Loren Walters.

Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

Elements of the Passion were woven into vestments and altar cloths to remind Christians of their Lord.

SYMBOLS OF OUR FAITH IN TAPESTRY

SYMBOLS ARE among man's most powerful tools of communication. They are the tokens he uses to call up powerful images in the minds of his fellowmen," declared Prof. Lyman Bryson in *Symbols and Values*.

"Following symbols," Prof. Bryson went on to say, "men have marched to war, and following other symbols they have floated the banners of religion across the world. No art, no science would exist without its symbolic language."

Although developing out of symbol-conscious Judaism, with its candles, altars and temples, early Christianity was inclined, until about the third century, to shun this heritage on the ground that symbols and elaborate ritual tended inevitably to usurp the place of God and to become idolatrous in character.

As Christianity spread, however, especially along the symbol-conscious Mediterranean littoral, there was an inevitable emphasis on the pictorial representations of faith. The Copts contributed to this development as did the Romans, the Greeks, the Syrians and the peoples of Carthage, scene of church councils. Not only were symbols introduced into church liturgy—a reflection, some historians say, of the fact that converts from paganism were stubborn about giving up rituals they valued —but symbols also made their appearance in church art.

In gold-encrusted vestments, altar cloths, mosaics and in tapestries to adorn their churches, as well as in other art forms, symbols flourished. To the modern eye many of the early ones that have survived appear crude, yet few people will deny the vigor and clarity of these simple interpretations of faith. Woven of lamb's wool or linen and often embroidered in silks from the East, the "sign language" of Christian faith appealed directly to the eye as it evoked memorable incidents in the life of Christ and events from the Bible.

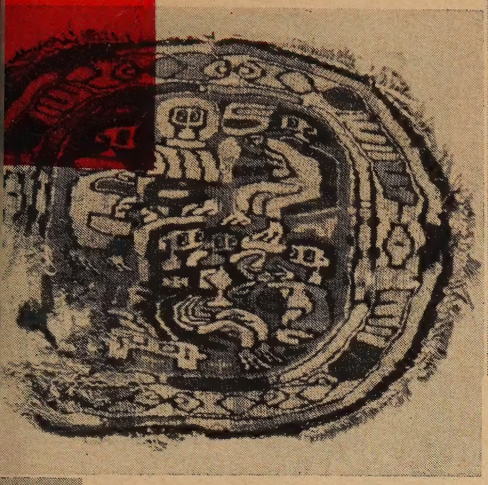
Traces of pagan symbols, often difficult to eliminate in the early church, are here mingled with Christian motifs.

The fish and the cross were among the first symbols to find their way into tapestries but the fish preceded the cross. Not only was Peter a fisherman, and others of the disciples, but the Greek word for fish—*ichthus*—is formed by using the first letter of each of the Greek words "Jesus Christ, son of God, Savior." Drawn in the dust before the meeting place of the persecuted Christians, it became their first "underground" password.

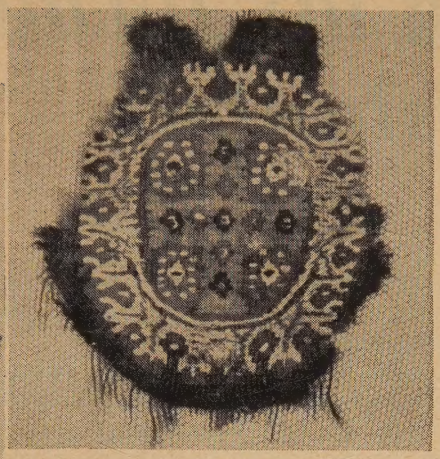
The Latin cross, regarded by the earliest Christians as a sign of shame, became a symbol of triumph with the fall of the Roman Empire. This cross, with its crosspiece placed on the upper part of the perpendicular shaft, is frequently shown in tapestry as mounted on three steps signifying faith, hope and love.

In all there are more than 400 shapes of crosses, a number of which have been used in Christian worship and art.

The Coptic Christians of Egypt were among the most prolific of the early tapestry makers. Their woven hangings, fragments of which still survive, were coarse by our standards but they had an extraordinary vigor in their depictions of Christ, Mary, the visit of the Magi —all achieved by sharp color contrasts. The Coptic weavers, using linen and wool for the most part, did not attempt literal portrayals. Their figures were sharply outlined, flat and frontal. However lacking in form and composition these tapestries were, they accomplished



The Adoration of the Magi is pictured in rude sixth-century Coptic tapestry.



An elaborate jeweled cross is embedded at the heart of early Egyptian textile.

Christ enthroned is subject of a 16th-century Spanish tapestry.

their central purpose well by telling a Bible story in simple terms.

As techniques improved, as education became more widespread and as the liturgy of the church grew more complex, so the use of symbols in tapestry became more elaborate and resplendent. To the fish and the cross were added the peacock whose bright plumage connoted the Resurrection; the lamp, the word of God; the alb, the Sacrament of Holy Communion; and the crown of thorns, endured by Christ on the cross.

Colors, too, took on symbolic meaning and added emotional stimulus. White represented joy and light—a symbol of purity. Red connoted blood, fire and suffering: many of the early martyrs, for example, are identified by that color. Violet or purple was the color of penitence. Black denoted sorrow and green, the universal color of growth, symbolized immortality and hope.

A beneficiary of the Renaissance revival, church tapestry became a more beautiful art form in which the symbols of the Christian faith and stories from the Bible were skillfully combined in enormous wall hangings produced on the busy looms of France, Belgium and the Netherlands by skilled craftsmen.

Working from cartoons, or exact drawings of how the finished work would look down to the last detail of color, the master weavers produced amazingly lifelike works of art. People and incidents emerged from the dust of parchments and dry books as living contemporaries—to buttress faith by making it an immediate experience to all who viewed them.

With the Reformation, especially as it evolved in Puritan England, a strong reaction against Roman Catholic rites and liturgy swept symbolism and art before it. Here began the pattern of stark simplicity and austerity in Protestant worship to which so many of us have been accustomed.

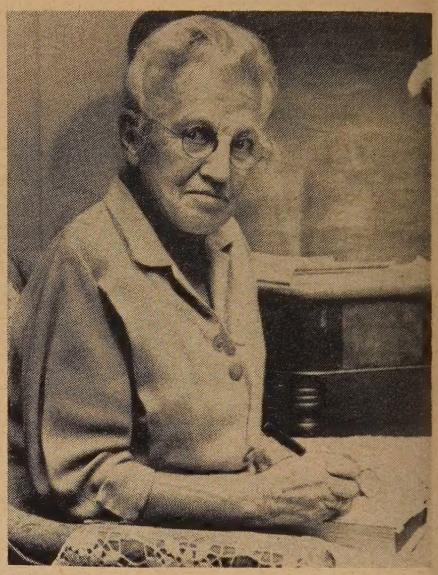
Today, however, there is renewed interest among Protestants in the symbols of the Christian faith and their expression in church art. Many churches, once austere in their simplicity, now are discovering that symbols can be an effective and powerful aid in the enrichment of worship and indeed are almost indispensable. So the distinguished E and R theologian, Paul Tillich, declared: "There is no substitute for the use of symbols; they are the language of faith."

It is fitting in this Lenten season that we reflect on the deeper dimensions of our faith as they are communicated in the profound language of art and symbolism, and that we allow ourselves to be moved by their power and beauty. A rich experience awaits the church that appreciates the meaning of the historic Christian symbols and employs them with taste, moderation and imagination.

Photos from the collection of J. Pierpont Morgan by courtesy of Cooper Union, New York City.

The thrill of revisiting my former students in Istanbul

ETHEL W. PUTNEY



As THE ship docked at the Istanbul pier, I saw a great crowd of Turkish men and women waving to me—businessmen in dark suits, wives in short-sleeved cotton dresses. I recognized my former students, a welcoming delegation representing all those who had invited me, their teacher for thirty-one years, back to Turkey on a personal visit.

Once off the ship I was introduced to the head of the custom house. "*Hosh Geldiniz.*" You have come happily.

"*Hosh Goedik.*" Happily have I seen you, I answered.

The welcoming delegation pressed around me. "Have we changed?" they all asked at once.

I looked at them remembering the first time I had seen them as children. Now they were men well established in their professions or accomplished housewives. "You have all changed in one respect," I said.

They demanded to know how.

"You all have touches of gray hair."

They looked at each other in surprise and saw, I think for the first time, that it was so.

That was the beginning of my two-month visit in Istanbul, revisiting much that was changed and also much that was new in the last seven years.

In 1951 when I retired after thirty-two years of service with the American Board of Commissioners for Foreign Missions I did not expect ever to see my Turkish friends again. Some of them I had known since I began as headmistress of Gedik Pasha School in 1919. Others had been my pupils at the American Academy for Girls in Usküdar. I had kept in close contact with all of them. They and their children were like a big family to me.

You can imagine my delight last summer when two of these former pupils, Hikmet and Neriman D., supported by many of their schoolmates, invited me to return for a visit. I was to stay at the American Board Bible House with all of my expenses paid by my pupils.

The first Saturday after my arrival Hikmet and Neriman drove me around Istanbul in their Volkswagon. I saw the many new housing developments which have sprung up around Istanbul, one- or two-family dwellings, each with its own garden. Everywhere buildings were being torn down, some sliced right down the middle. Everywhere they were constructing roads and new buildings.

Istanbul today is as up-to-date in many respects as most European cities. Many of its inhabitants live in modern new apartment houses. You can buy the same foods in the market places that you would buy elsewhere in Europe except for coffee, which must be imported and is therefore almost unobtainable although it is the favorite Turkish drink. In some places it can be bought for $8 a pound.

Many of my former pupils are mothers and even grandmothers. As I visited their homes and met their children I was struck by the difference between the older and younger generations. Today young Turkish girls are extremely eager to go to college. Nearly all take the entrance examinations for the university although for lack of facilities, only a few can be accepted. Women in Turkey have access to all professions. This is in striking contrast to the lives their mothers led when they were my students.

Before World War II it was considered a tragedy if a Turkish girl was not married by the age of 20.

Nowadays the situation has wholly changed. The marriage age has risen sharply, in keeping with increased opportunities for higher education. I even met a few girls, my old pupils, who were unmarried and content to remain so. Arranged marriages are on the way out. Today women may divorce their husbands, own property, enter the professions and vote. There has been a change!

Today Turkey is a firm friend of the West. American schools are more popular than ever before. Every year from 200 to 400 applications to enter American Board schools have to be refused for lack of space. Prime Minister Adnan Menderes received his education at the American International College in Izmir.

More and more Americans are going to Turkey to teach. This year there are thirty-four new teachers in American Board schools—the largest group ever.

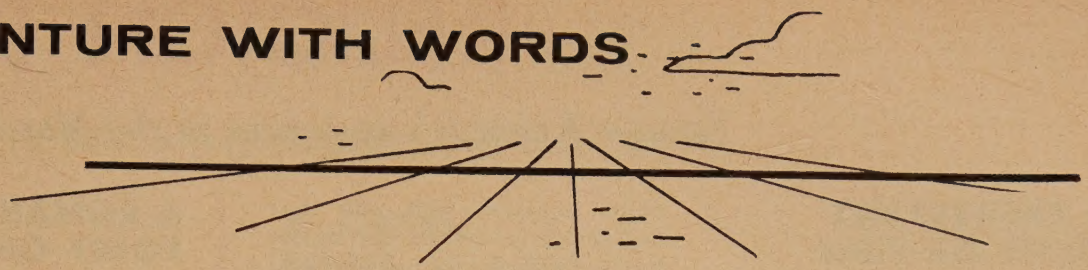
My time in Istanbul went by much too fast. The day of departure came with a jolt. This time the delegation of friends took me to the train station. I was going home by way of Greece and England.

"When will you come again?" they demanded.

"I shan't come again," I told them firmly. "You wouldn't want me next year and the year after that I'll be 80." "Then come next year!" In their excitement they shouted in Turkish: "We will wait for you with four eyes!"

Miss Putney is a retired missionary who served in Turkey under the American Board. Photo by the *Boston Sunday Herald.*

ADVENTURE WITH WORDS



AN EDITORIAL

THIRTY-FIVE and more years ago, Prof. Albert Parker Fitch, a spiritually and intellectually notable member of the Amherst College faculty, advised his students to learn at least one new word each day.

While this assignment may not have been fulfilled entirely by all to whom he gave it, there is one at all events who has remembered it as an abiding challenge.

There are dimensions, we have discovered, in the great words of our language that lead us toward farther horizons and exciting adventures. The written or spoken word—man's noblest invention—is a torch that shines down through all the ages and in turn kindles life into flame.

Priceless Heritage

The Bible, Lincoln's Gettysburg Address, Shakespeare, *Pilgrim's Progress*, the Declaration of Independence are historic examples of this phenomenon—together with an innumerable host of documents scarcely less significant that have crystallized mankind's loftiest wisdom and most priceless heritage on many luminous pages.

"May blessings be upon the head of Cadmus or the Phoenicians or whoever invented the printed word." So exclaimed Thomas Carlyle, a man of glowing utterance and boundless literary enthusiasm who invested words with magic and transforming power.

How unfortunate it is, therefore, that there are so many of us who, although half recognizing what the printed word may contribute to the enrichment and enjoyment of life, keep right on forfeiting our rights and opportunities by ignoring our Latin–Anglo-Saxon inheritance and forever justifying in devious ways a limited and static vocabulary, confined chiefly to pedestrian colloquialisms and tedious clichés.

"I just don't have the time or energy to read," complains a woman, unmindful apparently that her horizons might be interestingly broadened by perspectives drawn from the history of thought. "I never read anything with words of more than one syllable," bragged a self-styled "practical" man whose spiritual and intellectual languor has led him to an anti-intellectual dead end. "I find the so-called 'think' pieces dull reading," confessed a male adult who forgets for the moment that life is too complex to be lived to any good effect without at least a minimum of organized mental effort.

A more responsive attitude toward the printed word—whose meaning is both constant and fluid—and a desire to engage in thoughtful reading are being blurred or weakened in the case of many people, for one thing, by the obvious allurements of television which, added to the movies and picture magazines, may play havoc with the mind's capacity for adult concepts. Parenthetically, our favorite TV program is "The Last Word."

We are also confronted, so it seems, by what may turn out to be the most formidable enemy of all when it comes to good reading—an indolently cynical anti-intellectualism that discredits all conceptual thinking. Too many people in our day want their mental torpor indulged, their feelings of anxiety assuaged without effort, their sense of inferiority offset by something magical called "positive thinking." Take it easy, we say.

Yet, although the above cited conditions are disturbingly prevalent and do constitute an increasing threat, we must point out that there are certain basic human satisfactions and elemental human needs for which the printed word—however difficult and unfamiliar—opens the way to the most generally desirable answer.

Incomparable Opportunity

It provides, for example, an extraordinary method of ready relaxation and a handy means of adventure. And as Thomas Carlyle so cogently pointed out, it is in the printed word that we discover "the soul of the whole past time; the articulate, audible voice of the past." What have brave men and women in the years gone by to tell us in our time? What wisdom have the ages been distilling for our benefit?

It is chiefly through the printed word—words warm with emotion, informed with wisdom, rich in overtones, fresh with relevance—that the residual legacies of mind and heart, and the most cogent and imaginative thinking of the present are made available to us.

Still more, written words—and the words of prayer—present us with an incomparable opportunity to gain a sure and serene faith in God and from such certainty and solace to reaffirm the confidence we have in our own selves and possibilities. Read, in this connection, the perceptive and informed article by Dr. Rollo May on another page of this issue. "Reading," said Bacon, "maketh a full man." How replete with truth has proved to be this famous aphorism and what an injustice we do ourselves when because of sloth, indifference or self-complacency we turn our backs on adventures with words. Language — greatly used and read — is one of our profoundest civilizing influences. AVM

RELIGION IN TH

Senator Kennedy's statement in the March 3 Look *rai*

A PROTESTANT POINT OF VIEW

Thomas J. Van Loon

IN APPROACHING this subject, "Religion in the public schools," from the perspective of one group in the Protestant faith, I would like to identify some major factors involved, noting particularly two areas of responsibility. These are organized around the concepts "The school's setting" and "Experiences of God."

The tax-supported public school is the agency in our society that provides for the formal education of children and youth. The public school is not to be identified solely as an arm of the state, although it operates within a framework of law. Rather, it is the creature of our whole society.

Our free democratic society includes much more than the system of law and governmental organization we call the state. It includes a rich variety of purposes, values, meanings and beliefs which together provide a dynamic community setting for the school and are reflected in varying degrees in the public-school program.

One of the most pervasive elements in our culture is religion. It includes not only our Judeo-Christian tradition but its multiplying institutional expressions and the increasing voluntary faith-group identification of our people.

Moreover, religion is not simply a concern limited to the individual in his role as private citizen. The state itself recognizes and respects the religious nature of our people (note our tax-supported armed-services chaplains, tax exemptions for churches and so forth) and so interprets state-church separation as not precluding at least limited cooperation between the two. Most Protestants seem to find this view of separation consistent both with their understanding of what our history has been and what our practice ought to be. For they see our system not as separation with hostility or separation with indifference but as separation with cooperation in the sense of sympathetic association for the welfare of the people. This does not mean organic connection between the two, nor does it mean "establishment" of one or more religions.

The public school exists in part to prepare the young for participation in American society. Along with our often-mentioned pluralism, these are some of the marks of this society that the school cannot ignore if it is to do its job effectively.

Understanding Treatment

It is not the school's function to teach sectarian religion or to judge between the rival faith claims made by men in expressing their experience of God. But this does not mean that the school should avoid treating religion with understanding and appreciation, however. It may be helpful therefore to distinguish several aspects of religion and note how the school might deal with each.

Characteristically, religion includes three elements: worship and commitment, a system of beliefs and a code of behavior issuing from and consistent with one's worship and beliefs.

True worship cannot be coerced. Commitment must be voluntary. These are distinctly within the province of the home, the church and the synagogue. But in some instances it may be appropriate to verbalize the meaning of these commitments for individuals holding them where the purpose is to provide needed information or to stimulate appreciation.

Where integrity of subject matter and/or intergroup understanding require, the school should teach about religious beliefs, not for purposes of advocacy but for understanding.

(Continued on page 32)

Dr. Van Loon is director of the department of religion and public education of the Methodist Church with offices in Nashville, Tenn.

A ROMAN CATHOLIC POINT OF VIEW

Father John A. Hardon

THE CURRENT problem of racial integration is minor compared to the critical need of integrating religious values in the standard curriculum of the nation's public schools. Yet both issues have this in common that after almost a century of neglect they are on the way to solution.

Religious integration has three obstacles of prejudice. Most radical is the strange theory of religion that invaded some educational circles. John Dewey once wrote: "Any activity pursued in behalf of an ideal end against obstacles and in spite of threats to personal loss because of conviction of its general and enduring value is religious in quality." With these words he arbitrarily removed the acceptance of a personal deity from association with religion and appropriated the traditional name for his own brand of naturalistic humanism.

A second obstacle arises from the nature of our pluralistic society in the United States. Finally, separation of church and state for some people means that no semblance of religion may be tolerated in the classrooms of our public schools.

Against the shapeless humanism that influential educators are propounding, religion must be defended as the sum total of all the principles and laws that govern our responsibilities to God. If we examine the religious factors that are intrinsic to the public-school curriculum, what do we find? What did religion mean in Chaucer, Shakespeare and Milton; or in history, in the religious institutions of nations, in the origins of the Jewish people and Christianity, the rise of Mohammedanism, the Crusades, the Protestant Reformation,

Father Hardon is professor of dogmatic theology in the Jesuit Scholasticate of West Badon College, Divinity School of Loyola University in Chicago, Ill.

UBLIC SCHOOLS

stions discussed here by representatives of three faiths

the migration to America of Pilgrims in search of religious freedom? The common element is always belief in a Supreme Being.

Less radical but more common are the fears of churchgoers that religion in the public schools threatens their denominational status. But here a careful distinction should be made between ideas that are basic to all religious systems and formal sectarian instruction. Certainly grave limitations are imposed on the teaching of religious values in tax-supported institutions, arising from a heterogeneous student body and the civil law. But limitation is not elimination! An easily definable substratum underlies the main religious cultures of America, within the limits of which teachers should be encouraged and prepared to deal in the classrooms. This would include the existence of a Creator and the common duty of all men to obey the moral law as formulated in the Ten Commandments.

Does religion in public schools contradict a legitimate separation of church and state? The simplest approach to this attitude is the direct one. In all frankness, what are the people who raise the objections opposed to? Not the separation of every kind of philosophy from the civil government or the removal of all belief from public education! That would be the end of civil government and of the public schools, since neither can operate without some basic principles, even when, as under communism, they are openly godless. The object of reproach is the religious system one dislikes.

While fully conscious of the practical difficulties, sincere believers do not oppose religious integration in the public schools. They see that other religions besides their own give allegiance to the same Creator of the universe and they are too familiar with the tragedies of history to want American youth to dissociate education from dependence on God.

A JEWISH POINT OF VIEW

Rabbi Arthur Gilbert

IT IS recorded in the *Book of Exodus* that when Moses asked the Lord by what name he should be made known unto the slaves of Egypt, the Lord answered, "*Ehyeh-Asher-Ehyeh*"—I Am that I Am.

The rabbis understood this to be an assertion of God's being, uncircumscribed by any description or definition of his particular nature. This very assertion, however, had significance only as a statement of a philosophical principle, but it was nevertheless understood as a concrete manifestation of the role of God in history. For on the inspiration of this revelation Moses assured the people: "His everlasting faithfulness and unchanging mercy will more and more manifest themselves in the guidance of Israel."

This faith in the existence of God and in his special role as author of history and guardian of Israel has always been central in Jewish thought. It has been communicated from generation to generation through the reading of the Torah, in the recitation of prayers and by the celebration at home and in the synagogues of those historic occasions on which God made himself manifest to and through his people.

Yet significantly the Jews have always been reluctant to define the nature of God narrowly and specifically. Nor do they insist upon the acceptance of any definition or creed the affirmation of which is necessary for salvation. For example, the rabbis taught regarding him who cannot articulate a belief in God: "Let him act as though he believed in God and he will be judged by his works."

"I Am that I Am" remains therefore a formulation of God's being that enables each person, each people, each generation to arrive at an understanding of God and his will, each in accordance with its capacities and peculiar experiences. Ultimately Jews believe man will be judged not on his articulated expression of faith, or by his particular definition of the divine, but in accordance with the manner in which he has lived his life.

This religious heritage, although it is not always made explicit in discussions about touchy church-state issues, helps explain the hesitation with which most Jews meet efforts to teach "God" in the public schools. In our pluralistic society with its multiplicity of denominations and sects, each of which is guaranteed the protective neutrality of the state, what kind of "God" can be taught? Only one stripped of all sectarian associations and symbols.

Shared Values

But it is through these various associations and symbols that we come to know God, each in his own way! He is clothed for us in the mantle of a particular religious tradition, exalted in particular and very different patterns of language.

Clearly such education is the sole prerogative of the home and synagogue or church. The public school, an organ of the state, cannot assume to unravel these particulars, nor should it seek to communicate the nondescript composite "public-school God" that is left when the particulars are removed. Such an effort is bound to be ineffective and probably harmful to the cause of all religion.

Let us rather "judge the man by his works" and the student by his way of behaving. The public school must not insist upon, impose or raise questions concerning a child's religious belief. It may make no judgment with regard to the multiple sanctions

(Continued on page 32)

Rabbi Gilbert is national director of the department of interreligious cooperation of the Anti-Defamation League of B'nai B'rith in New York, N. Y.

HIGHLIGHTS OF THE E and R GENERAL COUNCIL

Finance Committee at work (left to right) *Messrs. Aigler, Herbster, Lockyear, Mueller, Keck, Krafft, Webber and Rasche.*

THERE IS every reason for us to be encouraged by the continuing movement of life within our fellowship," said President James E. Wagner in his report to the General Council of the Evangelical and Reformed Church at its meeting in Cleveland early last month.

Although statistics on membership growth in 1958 were not then available, he estimated that "we shall have made at least the average annual gain approximating 10,000." The "substantial gain" in missionary and benevolence contributions over the previous year *(see* United Church Herald, *February 26, 1959)* is further evidence of progress.

Dr. Wagner's report also called attention to statistics on *United Church Herald* subscribers, which indicate that the church magazine is now going into an estimated one-fourth of all E and R homes. This growth in circulation he referred to as still another "intimation of life" in the denomination.

"There are other straws in the wind," the report continued. "The Board of International Missions at its meeting in November accepted twelve new candidates for service in our fields abroad. Thirty-one lay representatives of that

THEODORE C. BRAUN

many synods met recently in St. Louis to prepare for intensified promotion of the Loaned Church Building Fund set up by the (E and R) Board of National Missions to aid in building new mission churches.

Recent Publications

"The theological quarterly, *Theology and Life*, that was launched as a venture of the Theological Seminary at Lancaster, Pa. has now become the joint enterprise of our three (E and R) theological schools; and its first year's issues constituted a publication reflecting real credit on the Evangelical and Reformed Church.

"The continued production of scholarly works in our fellowship is exemplified by the recent publication of *Invitation to Theology—Resources for Christian Nurture and Discipline*, written by the Rev. Dr. Allen O. Miller, professor of systematic theology and philosophy at Eden Theological Seminary, and published by the Christian Education Press *(see page 27 of this issue)*. One is confident that this volume will prove useful and usable, not only to seminary students and pastors, but also among our more thoughtful laymen and women.

"Again, the movement of life within our fellowship is discernible in the Lay School of Theology to be held at Lancaster Theological Seminary June 7-13, in sponsorship of which the seminary is being supported by the laymen's and women's organizations in both constituencies of the United Church of Christ."

Later in his report President Wagner told of plans for the second General Synod of the United Church of Christ. This will be held in Oberlin, Ohio from July 5 to 9, 1959. The co-presidents are to conduct the celebration of Holy Communion at the opening service on Sunday morning, with the Rev. Dr. Gaines M. Cook of Indianapolis, executive secretary of the International Convention of Christian Churches (Disciples of Christ), giving the Communion meditation.

The co-moderators, to be chosen at Oberlin, are to conduct the Sunday

(Continued on page 33)

Dr. Braun is co-editor of *United Church Herald*. The photo is by courtesy of E and R General Council.

Lenten Meditation: III

"LET US MAKE THREE TABERNACLES"

BOYNTON MERRILL

LET US make three tabernacles." These five words, uttered by the headlong, outspoken Peter, ought to be followed by both a question mark and an exclamation point. He was seeking permission to build shelters on the slopes of the open mountain where Jesus was transfigured. He was really asking: "May we build here three tabernacles?"

But Peter was also full of excited wonder as he saw the Master's face suffused with a light so spiritually marvelous. His excited wonder and his fear that this memorable moment would fade made his question also an exclamation. "Let us build shelters! Let us capture this marvelous moment and let us dwell in the glory of it for an hour, for a day!"

Unanswered Request

There is no record of what Jesus may have said to him. But this much is clear. What Peter feared would happen did happen. "While he thus spake," we read, "there came a cloud and overshadowed them." Almost immediately the heavenly glory faded away. And so the story ends: "And they kept it close, and told no man in those days any of those things which they had seen." Here was transfiguring glory. Here was a request that went unanswered. "Let us make three tabernacles!"

There are two things I want to say about this great spiritual experience that is called the Transfiguration.

First, someone might well ask: "Do you really believe in transfigurations?" The answer is: "Of course I do." With all my heart and mind I believe in transfigurations. I believe in this one because I am sure that the spirit of God that was in Jesus must have found the veil of his flesh a thing too thin to hide that indwelling, divine spirit. The cup of God's glory simply ran over.

The Holy Spirit dwelling in him must many times have made his face unforgettably wonderful; this passage is the record of one of the most startlingly beautiful of those times. Surely God, who had put upon Jesus' lips such deathless words and who had moved his hands to such compassionate ministries, must also have put upon his face a great spiritual beauty.

Artists have tried in vain to imagine and depict his face, but never yet have they given the world a picture all men could feel was strong and fair, compassionate and spiritual enough. And that beauty, particularly upon occasions of prayer and of especial closeness to God, must have been something very wondrous to see.

Yes, I believe in the transfiguration of our Lord. Jesus' transfiguration is to me a thrilling proof and demonstration that when the earthly really bows low before the heavenly, the heavenly will make it beautiful with a light that is neither of the land or of the sea or of the sun, but with that light which is God.

Transfigurations? Of course. And transfigurations can also occur in us who are a far, far remove from Jesus. If our life in time cannot on occasion be gloriously illumined from on high, then neither God nor man nor life are what I think they are. Transfigurations do take place in daily life, and that they do in no way diminishes this wonderful experience of Jesus. It merely puts God and Jesus and all of us in the same world. How drab and sad a thing life would be if God never did break through to prove his exalting power, his ever-present nearness. We were made and meant to reflect God. The tragedy is that we do it so seldom, so poorly.

We say that God is love and it is the truth. Many times I have seen human faces transfigured under the touch of love's hand which is, in truth, God's hand. Let me share two or three of these with you.

Present Transfigurations

Once in a while one privileged to serve in the ministry as I am finds himself standing before the altar of his church, and before him and that altar stands a girl being married to the man of her choice. Her heart is full. She is in God's house and presence but she is also at one of the mountain-top experiences of her whole life; for this she was born and to this she has come.

Once in a while it happens that, briefly, a bride's face becomes suddenly a thing of breath-taking, unearthly beauty. So lovely is the light that one feels one ought to look away.

Yes, I believe in transfigurations—in Jesus' transfiguration and in the transfiguration of us lesser men, too. God is love and love transfigures. I remember seeing a young mother lift her small baby from his crib and from sleep up into the light of a nearby lamp in an old farmhouse down on Cape Cod—a kerosene lamp, a lovely girl and her baby boy and here love worked its transfiguring wonder. The light on the mother's face was not really the light of the lamp, nor was it the light of the rising moon. It was just one thing—the light of the Spirit, the spirit of love and God is love.

I have seen a great teacher talking of

(Continued on page 30)

Dr. Merrill is minister of First Congregational Church, Columbus, Ohio. This series of Lenten meditations, says Dr. Merrill, is "built around questions asked of, by or about Jesus."

The symbol is a combination of the cross and crown—the cross reminding us of Christ's death and the crown symbolizing life after death.

ROBERT B. STARBUCK

THIS WINTER the eyes of the world have been fixed upon the divided city of Berlin. The sprawling city has become once again both the symbol of the dividedness of our world and the focus of the East-West power struggle.

Because of its unique political status, Berlin has a special meaning for the world-wide Christian community. It is probably the only place in the world where Christians from both sides of the Iron Curtain can come together freely and regularly as a visible expression of the oneness of the body of Christ in a divided world.

Costly Demand

This oneness in Christ, however, cannot be taken for granted. If unity is a free gift to the church from its Lord, it is also a costly demand. If the oneness in Christ of Christians from East and West is not to be merely a pious phrase but a concrete reality, it is urgent that Christians from East and West engage in a serious and continuing dialogue. We cannot "bear one another's burdens and thus fulfill the law of Christ" if we are isolated from one another spiritually as well as politically. And the pressures of the Cold War threaten to drive a wedge between Christians in East and West. This danger can be overcome only through painstaking efforts by Christians from both East and West.

For this reason the frequent conferences in Berlin between Christians from the eastern zone and the West are very important. Recently I participated in such an encounter. The conference was sponsored by the East German branch of the Gossner Mission. Present at the five-day meeting were seventy Christians from East Germany (pastors, students, workers, business and professional people). Thirty churchmen from West Germany, France, Holland, Denmark and the United States represented the West. During the final two days (a week end) we were joined by sixty young workers from various parts of East Germany who come together in Berlin every six weeks under the auspices of the Gossner Mission.

The following questions, which lie at the center of the daily existence of the East German Christians, formed the basic issues of the conference: What does it mean to live as a Christian in a "Socialist" society? Must a Christian resist this social order at every point because its leaders are avowed atheists? Can and should a Christian participate constructively in this society?

What does it mean to accept this place as the place in which God is calling us to bear witness to his truth and to love the neighbor—the atheist, the Communist functionary, the member of the People's Police, as well as the fellow Christian? Is a courageous but loveless No the only word a Christian can say in East Germany today?

The majority of the East Germans at this conference believe that Christians must develop a new "style of life" in East Germany today, a style that avoids two pitfalls: an uncritical cooperation with the Communist regime based on the complete acceptance of the Marxist analysis of society if not of its atheistic ideology; and an uncritical opposition to the regime based on the practical identification of Christianity with a democratic-capitalistic social order.

What does this mean? An East German machinist put it this way: "Why should either the workers or the Communist leaders take us Christians seriously if we ourselves don't take seriously the self-denying way of Christ?"

Foremost Concern

"In order to be able to speak with authority," he went on to say, "we must freely renounce all the privileges to which we have become accustomed and stop talking about being discriminated against. We must demonstrate through our daily living that we are concerned first and foremost with the lot of our neighbor. We must not engage in self-justification and self-defense in an attempt to preserve as much power and prestige for the church as possible. Unless we are prepared to practice self-denial, how can we bear witness to the reality of the kingdom of God?"

An outstanding leader of the East German church declared: "The most important pastoral task of the church in East Germany today is to help its members learn how to live as Christians in this society—as employees in state-operated stores and offices, as workers on collective farms and in 'people's factories.' " He then explained that this involves overcoming the "inner emigration" of many East Germans—their

Teams of pastors and lay members take "Gospel Wagons" into areas where shortage of clergymen exists.

Building in Dresden renovated by churches will be used as convalescent home.

inner flight from this society and refusal to participate constructively in it.

The basis of this inner emigration, said an East German pastor, is the belief that the present social order is only a temporary one and the hope that in the not too distant future the former social order will be re-established. This pastor and most of the others at the conference consider these expectations both false and dangerous since they lead to a "for-the-time-being" pattern of life and thought.

Gossner Mission

The leaders of the East German branch of the Gossner Mission described some aspects of their work. Gossner began its mission in East Germany more than ten years ago by sending house trailers into the war-devastated vicinity of the Oder River, fifty miles east of Berlin. The villages in this region had been almost totally destroyed and at the same time the population had doubled because of the refugees coming in from the eastern provinces of Germany.

Most of the churches had been destroyed, too. In one district where there had been thirty-seven churches before the war there now were only five. Where there had been thirty-five pastors there now were two. Moreover, the life of the congregations had almost completely disintegrated.

The Gossner Mission sent teams of pastors and lay people into this region to help rebuild the Christian community there. The house trailers served both as the living quarters for the teams and as the meeting places for the congregations, youth groups and other programs. The team members sought to bridge the gap that had developed between the church and the people by identifying themselves fully with their daily lives. They worked side by side with them in the reconstruction of the villages, in the fields and in the factories.

When a living congregation had been gathered, the teams and house trailers moved on to another district, usually after two or three years of work. Thirty students and other young people during the summer months, using four house trailers supplemented by four large tents, continue this work today.

The Gossner Mission also conducts several work camps throughout East Germany each summer. One camp built a playground for children in East Berlin. Another, composed entirely of pastors, cleared the ruins of a bombed-out village church, transforming an eyesore into a public park.

Several young men who had recently completed their theological studies reported to the conference that they had received permission from the church to postpone their practical training in order to work for several years in the fields and factories. "We want to discover for ourselves what it means to live as a Christian in this society before presuming to enjoin others to do so. We want to experience for ourselves the real meaning of the gospel for the daily life of working people. We want to help break down the wall that separates so many pastors from the main stream of East German life today," they said.

When we of the West think about our brothers in the East, we tend to think chiefly of economic hardship and political oppression. But these are not the deepest concerns of the East German Christians whom I met at this conference. Although their standard of living is much lower than ours, there was little talk of economic hardship. Although the political pressures on the church in East Germany continue to be considerable, there was very little talk about political oppression.

Christian Witness

As one young person from the East section put it: "Our deepest concern is to live as Christians in this society. The greatest limitations placed on our Christian witness are not economic or political. They are the limitations of our own faithfulness to our Lord."

The task to which God is calling the Christians of East Germany today is not an easy one. They need our understanding and our prayers. But the need is far from being one-sided. We of the West need the help and the prayers of our fellow Christians in the East just as much as they need ours, if not more so. For we in the West stand in danger of becoming surfeited by the opulence of our "affluent society."

Indeed, the quality of the witness of many Christians in the East puts to shame the frequently complacent, conventional and innocuous witness of many Christians in the West. Perhaps the humble example of our Eastern brothers, as they attempt to practice the self-denying and out-going way of our Lord, can help us in the West understand more fully what it means to be his followers in today's world.

Mr. Starbuck, an E and R minister, serves as a "fraternal worker" with the Gossner Mission in Mainz-Kastel, Germany under auspices of the Congregational Christian Service Committee. Photos by courtesy of the author and RNS.

The author makes some perceptive and helpful suggestions as he answers our question . . .

Where do RELIGION and PSYCHOTHERAPY meet?

ROLLO MAY

PSYCHOANALYSIS emerged in the late nineteenth century at a time when human personality was generally thought of as being compartmentalized.

The typical Victorian kept his reason, emotions and will power in different pigeonholes. His reason was to tell him what to do, his will power to be the means by which he made himself do it, while his emotions could either be repressed or sublimated into Victorian politeness or let out in orgies of patriotism or in highly stylized expressions of cultural and religious enthusiasm.

Lost Identity

Kierkegaard pointed out one hundred years ago that the reality of life was lost and that the individual, becoming suffocated, was losing his identity.

Advancing technology in the nineteenth century and a gradual loss of power by Christian-Hebrew and humanistic values, as Prof. Paul Tillich puts it, meant a loss of decisiveness and vitality for the person. Nietzsche, in his famous dictum, "God is dead," was really saying that science was becoming a factory and that ethical nihilism would result. God was dead because man had become a robot.

Into this situation of compartmentalized Victorian man, Sigmund Freud was born. Psychoanalysis was indeed called for by the cultural situation. Freud sought to deal precisely with this problem—to explore the unconscious depths of personality and so enable a person to arrive once more at some dynamic unity of personality, and to bring reason, emotion and underlying motivation together again.

Seen in this light, the violent enmity of the early decades between psychoanalysis and religion is entirely understandable, for psychoanalysis was a profound threat to the rationalistic voluntarism of Protestantism. The pietistic sectarian Protestant strains, which have involved a majority of people in American churches, operated on the assumption that a man should be able to think out consciously the solution of his problem and then by moralistic will power put that solution into effect.

The possibility that one's problems might be due to emotional conflicts over which one did not have immediate control via will power was deeply threatening. The idea that evil and sin had unconscious dynamics (how could you then pin down ethical responsibility?), that anxiety and despair stalk the steps of the good man as well as the bad (shouldn't the good man be rewarded with success and happiness?)—these ideas literally shook like an earthquake the basic emotional and religious defenses of people in the Protestant tradition.

The antagonism of orthodox psychoanalysis to religion was on its side just as strong. Freud and his associates pinned their faith on the conviction that science can encompass the whole of life. This was a compartmentalized view of science and the idea that one had to have philosophical and religious presuppositions for one's science was a radical threat to this compartmentalized faith.

In *The Future of an Illusion* it is demonstrable, however, that Freud was actually smuggling in religious concepts and that, like many other nineteenth-century liberals, he was making a religion of scientism. Scientific truth was the Godhead, perpetual discovery the method of worship and devotion, progress the Messiah certain to usher in an ever-increasing happiness.

Inner Compulsions

Both of these dogmatic positions disintegrated during the world upheavals of the last several decades. Freud, who worked with true religious dedication, saw through his earlier oversimplification and in later years moved into a pessimistic and tragic conception of "life versus death" forces that is something like ancient Persian dualism.

Religious leaders began to see that psychoanalysis was right in holding that people do evil despite themselves, that one cannot simply will to do good and that individuals both inside and outside churches are pushed by anxiety and conflicts they can neither understand nor cure simply by pulling at the bootstraps of a New Year's resolution or relying wholly on their reason.

It became clear, also, that psychotherapy and religion both deal, though in quite different ways, with the same problem—man's anxiety, his despair, his hatred and his struggle to love.

A notable fact in the past decade has been the realization among leaders in both fields that a *rapprochement* is necessary.

Let us glance now at three fallacious attitudes toward the relation of psychotherapy and religion before inquiring how a constructive relation may be found.

Dr. May, a committed churchman, is a practicing psychologist in New York City and a lecturer in religion at Columbia University. Dr. May has served as president of the New York State Psychological Association and is the author of *The Meaning of Anxiety* and *Man's Search for Himself*.

First, there is the sentimental attitude. This consists of saying, with excessive delight, that "psychotherapy and religion are partners" and mouthing such platitudes as: "Faith is the answer" or "God frees us from anxiety." These statements vary all the way from the ones borrowed from writers on the effective relation between psychotherapy and religion to those that are pharisaic and untrue.

Cheap Salvation

A sentimental attitude leads people to expect salvation easily and cheaply. It pretends to value psychotherapy while really turning it into a series of gimmicks. It makes God into an errand boy at the service of any person who happens to have read the right "how-to" article in the latest popular magazine.

Recently I received through the mail a folder that, in large, brilliantly emblazoned letters, promised to send me as a reward for subscribing to something or other a pamphlet that would tell me the "eighteen simple steps to greater happiness." As you may have already guessed, the pamphlet was a product of the prolific psycho-religious pen of Norman Vincent Peale.

We need to realize that this "peace of mind" gospel is not, as some kinder critics claim, a simplified version of psychotherapy and religion for people who cannot take a hardier diet. It is a direct denial of the chief findings of psychotherapy: namely, that life is never simple, that human despair and loneliness have great depths indeed.

Comfortable Ends

It is likewise a denial of religion's authentic meaning. Whereas religion should refine our goals and yield us long-range ends, this viewpoint takes over and exploits the market-place values of our immediate society. Scratch a "peace of mind" doctrine and you find the exurbanite worship of comfort and success. Religion becomes but a means to comfortable ends. The religious sense of life's tragedy is forgotten as are the insights that show how creativity and joy skate on the ragged edges of anxiety and destructiveness. They overlook what the late Prof. David E. Roberts of Union Theological Seminary called the "grandeur and misery of man."

It is ominous that the present revival of religious interest is occurring in an age of conformity and that the most talked of books and the best-known leaders in this revival are clergymen of the type described above. If you look through religious history, you will find that sound religious revivals have been characterized by the emergence of new cultural leaders, of new art symbols and a new social vision. These I cannot detect in the current revival. Almost the sole value I can discern in the fact that interest in religion has become fashionable once again is that more people may possibly be led to consider religious questions seriously.

It should not be forgotten meanwhile that, though the sentimental attitude toward religion is most flagrant among religious spokesmen, it is found also among psychotherapists. This is seen in those therapists who, having discovered that religious faith may be a stabilizing force, proceed in the final chapters of books on victory over fear to include religion among the various social service activities by which one gets a feeling of "belongingness" in one's community.

False Attitude

A sentimental attitude toward religion is present in some people who come to us for therapy. These belong often to the oral type: persons who expect easy gratification of desire, those who may have had over-protected, dependent relations with the mother. They insistently want new values but expect these to be handed to them on a platter. They feel they can shop around for a faith the way one can buy a suit of clothes.

A second false attitude toward the relation of religion and psychotherapy is nihilism. This is often the reverse side of the sentimental attitude. It consists, so to speak, of bootlegging a substitute religious meaning out of a denial of the ideals and religion of others.

Religious nihilism in our day is parallel to the atheism of the Nineteen Twenties when people got a religious enthusiasm from attacking religion. Nihilism is parasitical; it steals its meaning and structure from that which it is against; it battens off the sentimentalism that it attacks.

In therapy, the nihilistic person may be a sentimentalist at a different stage —a hardened, disappointed sentimentalist. Underneath he is apt to be an oral, dependent but well-compensated type. He seems to be saying: "I want to believe; it should be easy; I am cheated that father or mother didn't make it so. Therefore I resent anyone's believing; nobody's belief is worth anything. I am more intelligent and nobler than the stupid person who believes, for I can see through such nonsense."

Freud's Discoveries

A third fallacious attitude is the technical one. This is perhaps the most prevalent and important attitude to be found among intelligent people in our day toward the interrelation of religion and psychotherapy. It is the attitude of those religionists who see in psychotherapy a new technique for dealing with people. This is the case when the religious person has no real understanding of the underlying meaning of psychotherapy—namely, the depth of human problems and the fact that Freud's discoveries actually do shake the presuppositions of Western culture about the nature of man. It is also the attitude of the therapist who sees that throughout history religion has been important in the quest for mental health and seeks therefore to welcome it as a valuable technique.

My point is not that these views are wrong in themselves but that they are incorrect when they chiefly emphasize religion or therapy as technical assets. This same technical mistake is made on the other hand by psychotherapists when they approach religion purely from the outside as though it could be understood as a new "topic" without any direct participation in it.

Constructive Meeting

It should not be considered surprising, therefore, that the Zen Buddhist Suzuky, the Christian mystics and religious leaders of all faiths hold that one cannot understand religion unless one inwardly participates in it. This claim has been made regarding psychoanalysis from the beginning.

Let us now ask on what levels psychotherapy and religion can meet constructively. We can answer this only by penetrating more deeply into the nature of man, his crises and potentialities. I propose that we do so on two levels.

The first approaches a new understanding of man's spirit. This I define as possibility—a definition coming orig-

(Continued on page 28)

Church of South India nurse gives pill and a welcome sip of cold water to villager suffering from fever at a C.S.I. clinic.

The Church at the Heart of South India

BETTY THOMPSON

"You won't really see it here," the city-dwellers advised. "Go to the villages." The journalist and the government officer were talking of India at large. The college president and the bishops were talking of the Christian church.

The Church of South India, that most daring experiment of organic Christian union in our time, is settling down into its second decade of existence. It has largely proved itself to the denominations that went into it—Congregational Christian, Reformed, Anglican, Presbyterian and Methodist.

In the big ecumenical meetings of the World Council of Churches and the International Missionary Council the Church of South India has made a real impact. But the heart of the Church of South India—and of the vast sub-continent—is in the villages. How is the church making out there?

"The vast majority of our members live in villages," Rajaiah D. Paul, layman and keen analyst of his church, has said. "They are simple village folk, 60 per cent of whom are illiterate even in their mother tongue. They need the service of presbyters trained to work under rural conditions, to live among rural people, to teach them Christian truth in simple everyday language."

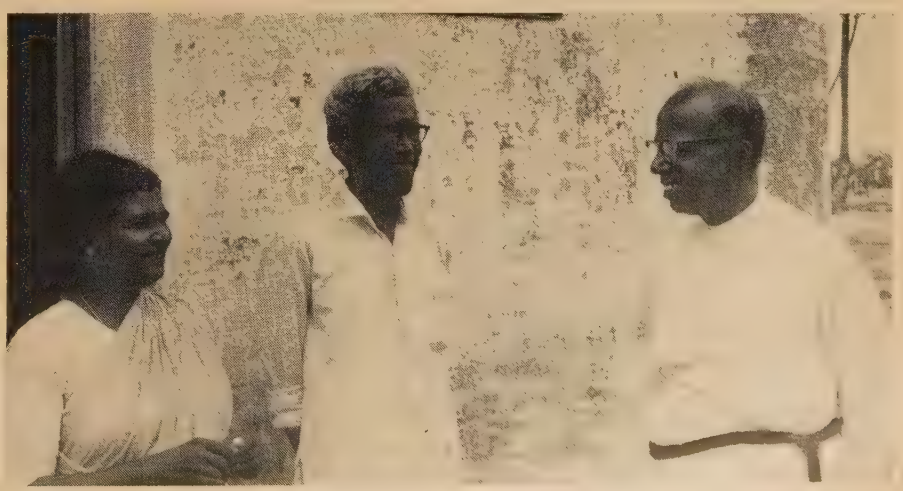
I remembered that this emphasis on the village and its needs has been central in India's development. Newspaper articles told of the way the ambitious national community development program has been hampered by a shortage of field workers willing to live in the primitive villages and able to win the confidence of the villagers.

Gandhi and his follower Vinoba Bhave were quick to remind the Congress Party leaders that India has half a million villages. There is a difference of opinion as to whether development of dams, heavy industry and other ambitious projects is the best way to insure improvement of the lot of India's nearly 400 million people. Gandhi stressed self-sufficiency and home industries. His follower Vinoba Bhave is the "walking saint" of the land-gift movement and has already persuaded landlords to give millions of acres to landless farmers.

So I arrived at a South Indian village trying to sort out the impressions I had gathered from Indian intellectuals, missionary magazines and travelers' diaries. That first night in a comfortable mud hut my missionary friend (since succeeded by an Indian minister and his doctor wife) assured me that I would see real "village India" in South Arcot.

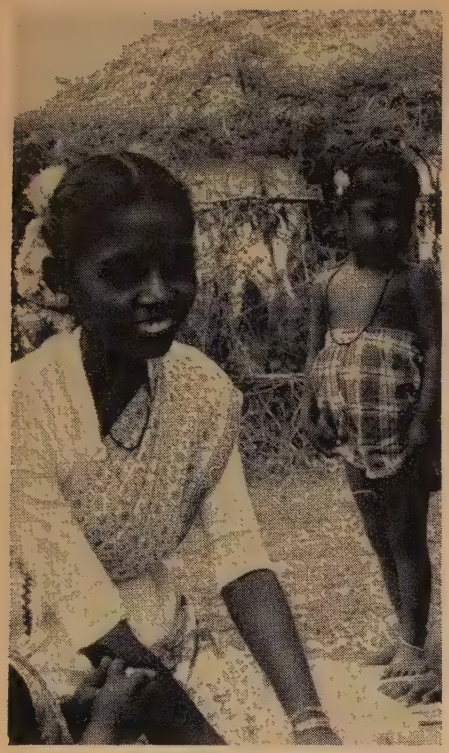
In the next few days Indian Christians took me in a slow-moving jolting "bandy" wagon to the churches in the area. I accompanied Pastor Mark Titus on his Sunday rounds. I met evangelists and catechists. I went to the clinic and nursery school. I saw Church World Service milk distributed to hungry, naked village children.

The circuit chairman, a graduate of Madras Christian College and United Theological College in Bangalore, came to visit. Village women put on a play about the "Foolish Virgins."



Pastor Mark Titus (right), who serves a score of churches, relies heavily on village catechists such as David John and wife for nurture of local Christians.

Continued on next page



This attractive nursery-school teacher was trained at C.S.I. center in Madras.

A local congregation is led in worship by the Christian leader Sam Devapragasam.

Indian women perform the kummi, *telling Christian stories by singing, clapping.*

Pastor Titus and David John set up literature display in village market.

There were thatched roofs, tall palm trees, women in saris and men in brief white dhotis. In one sense expectations aroused by my early reading of mission stories were satisfied. But there were a good many things I hadn't realized.

Those amazing mounds of South Indian rock, some 1,500 to 2,000 feet high, were not the only sights for which I was unprepared. The boulders might have been heaped up by a giant. Such concrete obtacles are everywhere. Villagers farm around them and beside them. Their daily life is hard. Rows of women in brilliant saris standing in a yellow-green field of rice are beautiful in kodachrome. But their windowless village huts, their poverty and ignorance and superstition are not pretty at all.

The Church of South India is struggling with the problem of self-support and indigenous leadership. In the village I visited there was a modest experimental farm, clinic and nursery school started by the American mission in that area some years ago and now a home missions project of the C.S.I. But outside support will be needed for some time. The local leadership has been supplied but the C.S.I. still lacks adequately trained ministers, teachers and evangelists.

"The Christian church has been in India for more than a hundred years. There are splendid colleges and hospitals but what about the villages?" one Indian pastor remarked to me. "It is the village church that is the heart of the church."

Indian Christian leaders are convinced that better stewardship and a real zeal for evangelism are primary needs in this crisis period for the church in India. As the village Christian moves away from the idea that he "belongs to the mission" and comes to feel that he belongs to the church, he will develop new responsibility.

The Church of South India has been fortunate in its overseas leadership in a time of transition. Bishop J. E. Lesslie Newbigin's intimate understanding of the village church is apparent in his South Indian diary *That All May Be One* in which he describes the witness of a group of new Christians in a difficult situation.

After telling how they had stood up to the caste people of the village in defense of their new faith and had become economically worse off, Bishop Newbigin asks: "Meanwhile what have we given them?" Answering his question he said:

"We have given them the gospel. At the moment they don't look much like the apostles on the day of Pentecost. But these men and women have judged that it is better to suffer starvation and persecution than to give up the Christ of whom they know so very little. The older folk don't feel like singing but the children with the resilience of their age are now joining in one of the simple *kummi* tunes, clapping their hands to keep the time, taking up each line after the leader.

"There is one true God who made the whole world.
He is the only God, there is none like him,
And he is the Father of us all.
All the world is his dear family;
He is the dear Father,
And so we are all brothers and sisters.
Like a shepherd seeking a lost sheep,
Like a woman seeking a lost coin,
And more loving than either
He has sought us and found us and made us his children . . .

"This is the foundation on which everything else worth doing will have to be built," Bishop Newbigin declared. "This is what has frightened the caste people, because in the end this must mean revolution."

Miss Thompson is secretary for public relations in the New York office of the World Council of Churches. Photos are by the author.

Values of the Devotional Life

FRED D. WENTZEL

If we were listing the most important elements of the program of the church we would certainly include the development of the devotional life. The soundness and vigor of the total program of a congregation depend largely on the quality of the devotional life of its individual members.

Continual Refreshment

How shall we define the devotional life? It is life devoted to God, that is, bound to God, loyal to God. We nurture such life in ourselves as we form the habit of thinking, speaking, working, teaching, serving as in the presence of God. Although the devotional life has to do with all times and places and with all our activities, it needs continual refreshment through private meditation and prayer, through retreats into solitude.

Even Jesus needed the spiritual renewal and illumination that come through prayer and meditation. One of the facts that stands out most clearly in the New Testament is that he often withdrew from the crowds and sometimes also from his disciples to give himself to solitary prayer. "He went out into the hills to pray; and all night he continued in prayer to God" (*Luke* 6:12). Only by separating himself from the crowds for private meditation could he prepare himself to take up again the ministry of teaching and compassion.

What may we expect if we sincerely and habitually pray and meditate? First, we see more and more clearly what we can do. We are revealed to ourselves both in our littleness as human beings and in our greatness as children of God.

We are inclined to be thoughtless and cruel, but as we pray we discover the power to be thoughtful and kind. Our daily routine becomes drudgery and drags us down, but as we pray we see new meaning in the common task and are lifted up. Some child, some young person, some adult rubs us the wrong way, irritates us, stirs in us feelings of resentment or hate, but as we pray we are enabled to look at these troublemakers with different eyes. Death comes to one whom we love and our first reaction is a dull and hopeless sorrow, but as we pray a bright and hopeful mind is reborn in us.

We know more and more surely what we ought to do. That is a second fruit of the devotional life. The God to whom we pray and with whom we desire to walk from day to day is righteous and loving. In his presence we learn gradually—though not without considerable resistance on our part—to see through his eyes and to accept his judgment about what is right and wrong.

Third, we are empowered to obey. As we meditate and pray in humility and sincerity, God reveals to us the ways in which we should walk as his children and co-workers. Quite often these ways seem strange and hard to us, for we are selfish creatures prone to think of ourselves more highly than we ought to think, given to judging and condemning other people rather than loving them and forgiving them. But God, being the Father of all men, regards all men with compassion, and the ways that he makes clear to us are ways of compassion.

Our Disobedience

Suppose that when we hear God saying "Go" we do not go, do not obey, do not try the new and better way. What happens to us? We become spiritually ill at ease, troubled in conscience, uncertain of ourselves, fearful of the future. When we go back to our devotional practices God is seen through a thick haze, his voice comes to us from afar, indistinct and without revelation. Our disobedience has made us deaf.

There is only one way to regain sight and hearing, only one way to re-establish communion with the Father: to go out into the world and try to do what we know to be his will. This is the law of the spirit: obedience opens our lives to God; disobedience closes our lives.

It is not enough, however, to know why we ought to pray. We need to know how. A church program should give specific help to individual members for the growth of their devotional life. This may be effectively done through small groups. An excellent guide for group thinking is a small book entitled *Prayer and Personal Religion* by John B. Coburn (Westminster Press. $1).

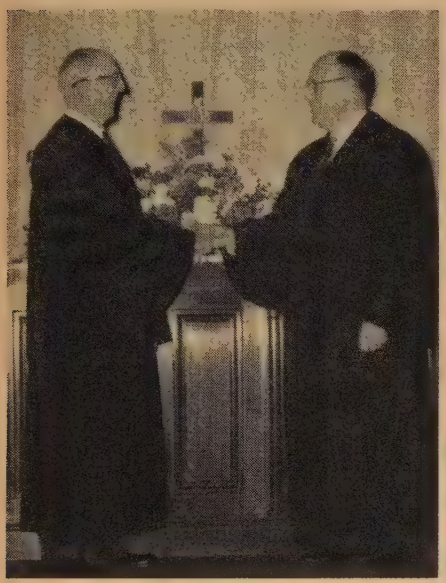
Dr. Wentzel is director of publications for the E and R Board of Christian Education and Publication.

This article is the fourth in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups. Photo by Silberstein of Monkmeyer Photo Service.

NEWS

WITHIN THE UNITE

OREGON CONFERENCE INSTALLS SUPERINTENDENT



DR. Adelbert J. Buttrey, new minister and superintendent of the Congregational Conference of Oregon, was installed recently at First Congregational Church in Portland.

The charge to Dr. Buttrey was delivered by Dr. Paul A. Davies *(at left in photo)*, who retired January 1 after fifteen years as minister and superintendent of the Oregon Conference. He emphasized that Dr. Buttrey's ministry to the churches and their ministers will be the most important part of his new duties.

Dr. Perry D. Avery of the Federated Church of Corvallis, Ore. preached the sermon. Others participating in the worship service preceding the installation were the Rev. N. Eugene Kirchner and the Rev. C. Stanley Knott, both of Portland. Music was provided by the First Church choir.

Mrs. F. L. Van Doozer, conference moderator, conducted the inquiry of Dr. Buttrey and the Rev. J. Vincent Crane of Forest Grove gave the prayer of installation. The Rev. Duane M. Nicol read the charge to the churches.

The right hand of fellowship was extended by Dr. Raymond B. Walker, First Church, Portland on behalf of the ministry; Dr. George B. Martin, First Church, Salem on behalf of the laity and Dr. J. J. Braun of Portland on behalf of the E and R Church. More than 300 people attended the reception that followed.

Dr. Buttrey came to the Oregon Conference from Park Congregational Church in Grand Rapids, Mich. Previously he had held pastorates in Watchung and Montclair, N. J. and had served on the executive board of the Board of Home Missions and was chairman of the church building committee. *Paul W. Harvey Jr.*

FACULTY AND STUDENTS PROFIT FROM RETREAT

A UNIQUE program of student-faculty retreats is an important part of the college year at Beloit College in Beloit, Wis. These retreats, occurring at the beginning of each semester, allow students and faculty to examine the moral, spiritual and religious life of the college away from the regular routines of the campus. Approximately fifty students and twenty-five faculty members attend the two-day retreat at Green Lake, one hundred miles from the campus.

Beloit College, founded 113 years ago by a convention of Congregational and Presbyterian ministers and laymen, is today a coeducational, liberal arts school with more than 1,000 students and a faculty of 100.

At the most recent retreat, a spirit of soul-searching prevailed throughout the discussions. Keynote speaker was Dr. Hubert C. Noble, general director of the Commission on Higher Education of the National Council of Churches. Dr. Noble took as the theme of his two talks the question of faith and higher education with particular reference to church-founded liberal arts schools such as Beloit.

Probably the most significant results of the retreats are the influences upon the minds of individual students and faculty. On the campus there is seldom such open and disarming discussion on "big questions" as there is at Green Lake where intense consideration and earnest exchange of ideas such as that between student Jody Parson and Prof. Lloyd V. Ballard *(see photo)* is a frequent occurrence.

Dave Mason

Roy C. Ramsing

BANGOR CONVOCATION HEARS UCC SPEAKERS

TWO OF THE three speakers on Bangor Theological Seminary's 1959 Convocation Week program were leaders in the United Church of Christ. Dr. James E. Wagner, president of the E and R Church and co-president of the United Church, delivered three lectures in the Beach Quiet Hour series on "Three aspects of the Christian epic." The Enoch Pond Lectures on Applied Christianity were given by Dr. H. Richard Niebuhr, E and R clergyman, professor of theology and Christian ethics at Yale University Divinity School. His topic was "Our religious situation."

A third series of lectures, the George Shephard Lectures on Preaching, were by Dr. David H. C. Read, minister of Madison Avenue Presbyterian Church in New York City. He took as his theme "The language of God."

The photo shows speakers at the convocation luncheon including *(left to right)*: Dr. Niebuhr, Dr. Wagner, Dr. Frederick W. Whittaker, president of Bangor Seminary, Dr. Read and Dr. Cornelius E. Clark, superintendent of the Congregational Christian Conference of Maine.

UNITED CHURCH OF PUERTO RICO HOLDS ASSEMBLY

THE VIGOR with which Protestants in Puerto Rico are attacking the problems that beset their churches was well reflected in the annual assembly of the United Evangelical Church of Puerto Rico. The meeting, held at Ponce January 16-19, was attended by ninety-five delegates representing fifty-two churches. The United Evangelical Church includes the former CC and Evangelical United Brethren churches.

Walter C. Giersbach

Several sessions of the assembly were devoted to the theme: "Our United Evangelical Church in the presence of God." The layman's point of view was ably presented by Demetrio Cartagena, assistant to the chief executive of Puerto Rico's Department of Education. The clergyman's viewpoint was given by the Rev. Serafin Garcia, minister of the Fajardo church.

Enthusiastic support was pledged to the Evangelical Seminary of Puerto Rico whose president, Thomas J. Liggett, praised the churches' excellent record of giving. Dr. John Smith, medical director of Ryder Hospital *(see photo)* in Humacao, reported that the churches have almost completely subscribed their pledge of $21,000 for the diagnostic clinic now being completed.

The Rev. John R. deSousa, minister to men and missions of the Connecticut Conference of Congregational Christian Churches, spoke on the subject of religious education and Dr. Wesley A. Hotchkiss brought greetings from the CC Board of Home Missions. The Rev. Angel Luis Jaime was re-elected president of the group and the Rev. Gilberto Robles was reappointed executive secretary.

Continued on next page ▸

UNITED CHURCH CHAPLAINS SHARE PROBLEMS

W. C. Runder

HOSPITAL CHAPLAINS over the United States are in the position of "the old woman who lived in the shoe: she had so many children, she didn't know what to do!" according to the supervisory chaplain of the National Institutes of Health, Bethesda, Md.

Chaplain William R. Andrew, addressing the Chaplains' Fellowship of the United Church of Christ, pointed out that the excellent medical facilities of hospitals contrast sharply with the understaffed hospital chaplaincies. It is the latter who "must come to terms with the terrific anxieties of patients."

It is easy, of course, "to avoid unpleasantness by trying to anesthetize ourselves to human suffering and despair; pretending to be too busy with other things; being so staggered by the size of our task that we do nothing. What is needed is faith such as Jesus had in feeding the 5,000," Chaplain Andrew declared.

The Chaplains' Fellowship—an informal organization of CC and E and R chaplains working in church-related, private or public hospitals—met last month in St. Louis in connection with the annual meeting of the American Protestant Hospital Association.

Chaplain Andrew, a CC clergyman, said that adequate chaplain care includes not only initial religious interviews with patients, regular "pastoral rounds," conducting worship and preaching services, but also visiting every surgical patient the day before his operation, staying with him and his family during the operation day and following up afterwards. Every person on the "seriously ill" lists should be visited at least once a day. "If the need is known to be really urgent, it will be met!" Dr. Andrew declared.

Participants in setting up the meeting of Chaplains' Fellowship are shown in photo *(left to right seated):* Dr. John M. Billinsky of Andover Newton Theological School, Newton Centre, Mass.; Dr. Harold H. Wilke, executive secretary, Commission on Church and Ministry (E and R), Cleveland; *(standing)* Dr. William F. Rogers, chief of chaplains, State Hospital, Fulton, Mo.; Dr. William R. Andrew; the Rev. Paul E. Irion, chaplain, Deaconess Hospital, St. Louis, Mo. and professor-elect of pastoral theology, Lancaster Theological Seminary. Not pictured is the Rev. Russell T. Loesch, New York City, minister to chaplains of the General Council of the Congregational Christian churches and moderator of a morning panel.

CHILDREN'S TV SERIES TAKES MISSIONS AS THEME

Toge Fujihira

OVER 150 television stations in the United States and Canada are currently showing the latest "Off to Adventure" series. This is the first religious television program planned and produced especially for children. Nondenominational in character, the series was filmed by the Office of Communication for the United Church of Christ and distributed by the Broadcasting and Film Commission of the National Council of Churches.

"North American Neighbors" is the title of the latest twelve-week series. Each program is an exciting story about a North American community as seen through the eyes of Paul, a wide-awake 11-year-old, and his adult friend and teacher, the Skipper. As Paul hops from Hawaii to Canada, to the United States, and then to Puerto Rico and Trinidad, he parallels the imaginary trip which Protestant children are taking in church school as they study home missions. Previous series have featured Indian Americans and Japan.

One show titled "Pilot of the Plains" features the Rev. Charles V. Lee *(see photo)*, a CC clergyman who ministers to farm and ranch families in remote areas of the Great Plains by using his small airplane to cover his six-state parish. Photo was taken on the Lloyd Halsey Ranch in Springfield, S. D. where Mr. Lee was greeted by young Jim Halsey. A Marine pilot in World War II, Charles Lee is director of the Great Plains Evangelism Ministry of the CC Board of Home Missions with headquarters in Yankton, S. D.

Distribution of "North American Neighbors" began in January. However, local television stations may still obtain the series by writing to Albert Crews, Broadcasting and Film Commission, 220 Fifth Ave., New York 1, N. Y. The fifteen-minute programs are offered free to TV stations on the condition that they be shown during children's viewing hours and not on Sunday morning. The stations pay only the shipping charges.

CHURCHES ASSIST DISASTER VICTIMS

Chillicothe Gazette

THREE TIMES within recent weeks E and R World Service funds were used to meet disaster conditions in areas where the United Church of Christ is represented.

The photograph shows the Rev. Eugene L. Thomas *(left)*, pastor of Salem Evangelical and Reformed Church, Chillicothe, Ohio, presenting a $2,000 check to A. I. Cahill representing the Red Cross Relief Fund Committee which was in charge of helping victims of the Scioto River flood in southwest Ohio. The check represented a gift made available to Southwest Ohio Synod by the E and R World Service Commission and was the largest single gift received except for those contributions from industry.

A second gift of $2,000 was also channeled through Southwest Ohio Synod for use in the heavily flooded area in and near Hamilton, Ohio.

The Rev. Marcus P. Schoepfle, retired E and R minister living in West Carrollton, Ohio, reported that one foot of water covered the first floor of his home and that he was compelled to move. The Federated Church in Millville, which is a member of Southwest Ohio Synod, reported that water in both the church and the parsonage did a considerable amount of damage.

Two United Church of Christ churches suffered damages in the disastrous tornado that struck St. Louis, Mo. in the early morning hours of February 10. Most severely damaged was the Memorial Congregational Church which lost its tower and part of its roof. Bethel Evangelical and Reformed Church's stained glass windows on one side of the building were broken.

Within a few hours after the storm had passed, the World Service Commission allocated $2,000 from its emergency funds to Missouri Valley Synod for the relief and rehabilitation of some of the 1,800 families that had suffered loss or injury in the storm. These funds were channeled in turn through the Red Cross and the Salvation Army which had been able to set up on-the-spot facilities that were most satisfactory in serving the immediate needs.

Emergency gifts such as these are made possible through the regular contributions gathered in the churches during the *One Great Hour of Sharing* observance—which was held on Sunday, March 8 in many churches—or on other occasions. These contributions are sent to the CC Service Committee or to the E and R Commission on World Service.

BANKER HEADS WOMEN'S GUILD

TUSCARAWAS County in the State of Ohio gained its first woman bank president early this year when Frances Kapitzky *(see photo)* was elected head of the Citizens State Bank of Strasburg, Ohio. The bank had been founded years before by her father to serve the businessmen and the farmers in the area.

Memories of those long associated with banking circles in Strasburg and environs fail to recall a similar instance of a bank presided over by a woman.

A native of Strasburg, Miss Kapitzky is presently also national president of the Women's Guild of the Evangelical and Reformed Church. One of her native city's most active civic leaders, she joined the bank staff twenty-seven years ago as a teller. Soon she was promoted to assistant cashier and ten years ago she was made cashier, a position she held until her recent election.

Miss Kapitzky is active in the Strasburg Dramatic Club, in the Strasburg Chamber of Commerce and is a member of the board of trustees of the Tuscarawas County Public Library.

After graduation from Flora Stone College in Cleveland, Miss Kapitzky taught for a number of years in the public schools before turning to banking. She still practices her educational skills by teaching the young adult class in her home church, St. John's E and R Church of Strasburg. The Rev. Donald V. Klohr is its pastor. She also sings regularly in the church choir.

In November 1957 at the National Assembly of the Women's Guild held in St. Louis, Miss Kapitzky was elected to a four-year term as its national president. Earlier she had served the national guild for eight years as treasurer and for four years as personnel chairman.

Miss Kapitzky is treasurer of Southeast Ohio Synod and thus a member of the synodical council. She also serves on other state and national committees, both civic and ecclesiastical.

NEWS of the WORLD

WORLD COUNCIL URGES ATOMIC TESTS CEASE

CESSATION of atomic weapons tests would be a first step toward disarmament, the executive committee of the World Council of Churches declared in a statement adopted at a four-day meeting held in Geneva, Switzerland last month. It urged its member churches to do everything possible to build informed public opinion about these issues and make such representation to their governments as they deem proper, especially if their governments are directly involved.

The committee instructed officials of the Commission of the Churches on International Affairs—a joint agency of the World Council and the International Missionary Council—to bring the statement to the attention of British, American and Soviet delegations meeting in Geneva to discuss a proposed seven-member commission for a controlled cessation of tests.

The statement stressed that "the considerable progress achieved in the technical approach to the detection of tests should now make it possible for political leaders to reach constructive agreements." It said that both the World Council and its member churches have "repeatedly pleaded . . . for an approach to disarmament that could start from a controlled cessation of tests."

"It must be recognized," the statement declared, "that any agreement, however carefully framed, involves a measure of calculated risk for all parties. Yet, in fact, the atomic peril is so fraught with grave consequences for present and future generations that the acceptance of such risk is surely justified."

"Moreover," it added, "every agreement is one more step in the struggle to allay suspicion and build confidence." The statement said a cessation of atomic tests is important in itself. But it argued that to "demonstrate that international controls are feasible in relation to the cessation of testing can ultimately prove even more worthwhile in the development of a regulated and progressive disarmament."

UCC LAYMEN ATTEND WASHINGTON SEMINAR

REPRESENTATIVES of the United Church of Christ were among the more than 250 ministers, laymen and laywomen from seventeen Protestant denominations participating in the four-day program of the annual Churchmen's Washington Seminar in the nation's capital last month. About one-third of the delegates in attendance were women—the largest number of women to participate in the history of this important citizenship seminar.

They heard a plea for a new approach to European peace made by Harold E. Stassen, former disarmament adviser to President Eisenhower, and a warning from former Representative Brooks Hays, president of the Southern Baptist Convention, that a Christian must be prepared to make sacrifices for principles in politics.

Mr. Stassen, a prominent Baptist layman, said that America must enlarge its concept from "this nation under God" to "this world under God" and must make not only national self-interest but the interest of all people the concern of its foreign policy.

Highlights of the seminar were visits to a number of embassies, briefing sessions at the State Department and the Pentagon and conferences with officials of Federal agencies concerned with housing, civil rights, labor relations, federal aid to education and slum clearance.

The photo *(at right)* was taken outside the hearing room of the House Committee on Outer Space. Shown are three United Church delegates conferring with Representative A. David Baumhart (R.-Ohio) *(right)* on the prospects for legislation in this field. The delegates are *(left to right):* the Rev. William C. Anderson of St. Paul's Church, Schulenburg, Texas, a member of Texas Synod's committee on Christian social action; Mrs. George Morningstar of Grafton, Ohio (St. Paul's, Elyria), chairman of Christian social action for Northeast Ohio Synod; and Mrs. Robert B. Miller (Fifth Avenue Church, Gary, Ind.), national social action chairman of the E and R Women's Guild. Representative Baumhart is a member of the Congregational church in Vermilion, Ohio.

VIDE CHURCH

DEAN LUTHER A. WEIGLE HONORED BY EDUCATORS

TELEGRAMS and letters from church leaders here and abroad poured into Omaha, Neb. last month addressed to Dr. Luther A. Weigle, dean emeritus of Yale University Divinity School, who was honored for his thirty years of service as chairman of the World Council of Christian Education and Sunday School Association. Announcement of his retirement from this post and his appointment as the first chairman emeritus was made at a luncheon given by the association in connection with the annual meeting of the National Council of Churches' Division of Christian Education.

In his tribute Dr. Gerald E. Knoff, executive secretary of the division, declared: "The council has been given immeasurable prestige because it had as chairman a man of Dean Weigle's ability. During three eventful decades we have had the constant benefit of his judicious counsel."

Dean Weigle, a Congregational Christian clergyman, was chairman of the committee of scholars that produced the Revised Standard Version of the Bible.

RNS

The photo shows *(front row)* Bishop Reuben H. Mueller, Dean Weigle, Canon Timothy O. Olufosoye of Nigeria; *(second row)* Dr. Nelson Chappell, W.C.C.E.S.S.A. executive secretary, and Dr. Knoff.

SECRETARY BENSON REVIEWS SURPLUS FOOD DISTRIBUTION

LEADERS of major religious and secular overseas relief organizations, representing the American Council of Voluntary Agencies, met in the office of Secretary of Agriculture Ezra Taft Benson in Washington recently. Together they discussed various aspects of programs that distribute United States surplus food to needy people abroad.

In addition to Secretary Benson *(second from left in photo)* other officials present included *(left)* Dr. R. Norris Wilson, executive director of Church World Service, a department of the National Council of Churches; Leonard J. Saccio, deputy director of the International Cooperation Administration, United States Department of State, and *(far right)* Bernard Confer, executive director, Lutheran World Relief.

Foreign surplus food distribution programs, currently limited mostly to the distribution of milk powder, wheat flour and cornmeal, are carried on through religious and other voluntary agencies in more than fifty countries abroad. These agencies dispense about a billion and a half pounds of food yearly to more than fifty million persons.

The relief executives are concerned because the commodities currently available for overseas distribution are comparatively low in protein content. These supplies, which provide supplementary rations to millions of people, tend to unbalance their diets still further. At the meeting inquiries were made into the feasibility of adding fats and oils, sugar and high protein-content foods to those already being distributed. These might be processed from basic surplus products. For instance, bulgor, a rice-like food, can be made from wheat, and cornstarch from corn. Both wheat and corn are currently in abundant supply.

Anticipating that the United States will soon acquire appreciable quantities of surplus cottonseed oil and soybeans, the relief agency executives hope that it may be possible for some portion of these and other products high in food value to find their way into the distribution programs abroad.

New Programs Projected at Buck Hill Falls Inn

BOARDMAN GETSINGER

LIKE a modern rocket, the Midwinter Meeting of the Congregational Christian churches consisted of a number of stages. The Division of Christian Education represented the first stage at the Inn in Buck Hill Falls, Pa. with the Congregational Christian Council for Social Action the final stage. The Missions Council, which had the responsibility for arranging the total set of meetings extending from January 20 to February 6, had its own sessions February 2-4.

Although mainly concerned with the transaction of business, those attending some of the sessions heard discerning and effective addresses by such able speakers as Dr. Will Herberg of Drew University, Dr. R. H. Edwin Espy, associate general secretary of the National Council of Churches, Dr. James N. Gettemy, president of the Hartford Seminary Foundation, the Rev. Thayer A. Greene of First Church, Amherst, Mass. and the Rev. Pierre Delattre of North Beach, Calif.

Along with the usual sessions of the program, reports were heard on the progress of the new Christian Higher Education Fund. Dr. Henry Smith Leiper, the minister of the Missions Council, presented the staff recruited by Dr. Harold T. Janes, the able fund director, who announced that almost without exception suggested state quotas had already been accepted.

The Rev. S. Macon Cowles Jr., formerly minister of Holladay Church in Salt Lake City, Utah, was formally inducted as program secretary for promotion of the Missions Council. The chaplain who preached on Sunday, February 1 and led daily devotions was the recently retired treasurer of the Board of Home Missions, Dr. William F. Frazier. In a ceremony conducted by the board, handsomely inscribed scrolls were presented to him and to Dr. Frank J. Scribner, retiring general secretary of the Pension Boards. The retirement of Dr. Henry Smith Leiper, minister of the Missions Council since 1952, was also recognized.

Dr. Albert J. Penner, president of the Massachusetts Congregational Christian Conference, called Dr. Leiper: "An ambassador of Christ extraordinary who made the world his parish. The World Council of Churches is in a sense his living and lasting memorial since in the crucial years of its inception it was he who chiefly and almost alone carried the burden of raising the funds by which it was brought to life." Continuing, Dr. Penner said: "We thank you, Henry Leiper, our dear friend and inspiring leader, for your fervent spirit and your deep commitment—heart and mind and soul and strength—to Jesus Christ. In season and out of season you have sought first the kingdom of God and his righteousness. You have constantly inspired and encouraged us in this highest cause, and fearlessly and forthrightly shamed and challenged us to nobler, worthier action." An inscribed watch was presented to Dr. Leiper by the Rev. Dr. Henry E. Robinson, chairman of the council.

The Rev. David H. Sandstrom, associate minister of the Missions Council, was named administrative secretary in charge of the Missions Council work. The position of minister was left vacant for the present in view of the union of the General Council of the Congregational Christian churches and the E and R Church. The officers of the Missions Council were re-elected as follows: Dr. Henry E. Robinson, chairman; Dr. Ralph D. Hyslop, vice chairman; Mrs. Harold E. Craw, secretary; Dr. Harold B. Belcher, treasurer. The state superintendents elected as their new president the Rev. Dr. Cornelius E. Clark of Portland, Me. The National Fellowship of Congregational Christian Women elected Mrs. W. T. M. Cook of Santa Ana, Calif., as its new president.

Dr. Leiper reported that in the past decade income for the support of *Our Christian World Mission* had increased 103 per cent while the cost of promotion had gone up less than 26 per cent. The figure estimated for income in 1958 and later confirmed was over $6,500,000 for apportionment giving, with per member giving 6.11 per cent over the previous year. The per capita gift to the apportionment in dollars came to $4.67, an increase of 86 per cent during the decade.

Dr. Leiper's report showed that in the years when the Missions Council budget was reduced, the rate of gain fell off, but that when it had been increased, the rate of gain increased, as measured in per member giving year by year. Yet he pointed out that "during the past seven years the increase in per member over-all church-giving went up only 49 per cent, while the average giving of fifty-two denominations went up 84 per cent. Similarly per member giving to benevolences by Congregational Christian churches in 1957 averaged $6.96, while the national average of fifty-two denominations was $12.88. Our overseas giving in the year 1957 was $1.64 per member while the national average of fifty-two denominations was $2.45.

The report also noted that whereas in 1900 Congregational Christians gave 23 per cent of their total contributions for benevolences, the corresponding figures for 1925, 1950 and 1957 were 18 per cent, 15 per cent and 10.6 per cent, continuing the ominous downward trend long in evidence. Dr. Leiper asked: "If these grim figures do not indicate a lessening concern for the spread of the gospel beyond the confines of our own local areas, what do they indicate? . . . God grant that we may attain the will (to stride forward) as we move into union with our brethren of the Evangelical and Reformed fellowship."

Of the other important actions at Buck Hill Falls one particularly deserves mention. A major step forward in uniting the overseas work of our churches was announced. The 149-year-old American Board of Commissioners for Foreign Missions will become the official overseas mission arm of the United Church of Christ. Its work will be integrated with that of the E and R Board of International Missions. "Control of the American Board in the United Church will eventually rest with a corporate body elected by the General Synod," declared Dr. Alford Carleton, executive vice president of the board.

By common consent the 1960 Midwinter Meeting of the Missions Council will again be held at Buck Hill Falls. The dates have tentatively been agreed upon as February 1-4, 1960 with other groups meeting as usual in advance of that date.

Mr. Getsinger is manager of the Boston office of the Office of Communication.

BOOKS

INVITATION TO THEOLOGY
Resources for Christian Nurture and Discipline

By Allen O. Miller *(Christian Education Press, $4.00)*

PROFOUND WISDOM, deep insight, expert knowledge and striking originality characterize this book. It is interestingly written, lucid and well organized and is therefore an effective "teaching book." Outstanding features are its clever diagrams, an excellent index and dictionary of theological terms and its discriminating bibliographic references.

Although as an invitation it is downright enticing, the prospective reader should be forewarned that it is not a book of "ten easy lessons," but rather a work of genuine scholarship that will demand—and in turn amply reward—persistent and intensive study. Indeed, one suspects that it would serve admirably as a textbook for college or seminary.

Yet it does not presuppose prior theological sophistication and it is not beyond the competence of most thoughtful laymen of the church, especially when used as a guide for group study conducted with the help of an able pastor or teacher. What it will require is, first, an open, receptive mind that can appreciate the urgent desirability of restating the Christian message in language that is truly meaningful today and, second, commitment to the idea that theology is of central rather than peripheral importance in Christian education.

The author's thesis develops as follows: Christian education "involves the communication of the Christian gospel to and through two generations at one and the same time." To transmit the gospel adequately requires understanding of both its eternal meaning and its contemporary significance and expression. To be articulate in such understanding is to be a theologian.

Theology is not verbal hairsplitting or cold-blooded, impersonal dissection of ideas but careful thinking and reasoning "motivated by a deep concern and a sense of personal involvement . . . concerning the meaning of our life." It is "loving God 'with one's whole mind,' . . . fundamentally a confession of what God has done, of what he is doing, and what he promises yet to do." Parents and teachers, as well as pastors, of the church—upon all of whom rests the responsibility of being "teachers of the Christian faith"—are therefore called to be theologians and should studiously prepare themselves for that role.

"The primary category of Christian theology," suggests our author, who is professor of systematic theology at the E and R Eden Theological Seminary, "is the biblical revelation," which is "God's act in making his will and character known through personal covenant encounter." The central, unifying motif of the book is, therefore, that of the "covenant plot," or "covenant history" that is "biblical history seen as the drama of man's redemption by God." This motif he exploits with amazing ingenuity and cogency.

In part one, "The Living Word of God," he develops the idea of "the covenant" as "the unique relationship of love and righteousness that God establishes and maintains with his people." Part two, "A Covenant Theology," presents a "brief account of what is usually called systematic theology—an orderly account of the whole divine-human covenant drama."

Part three, "Christian Nurture and Discipline," considers the media and resources available to the church for Christian education, namely, her "teaching, preaching, liturgy (worship) and sacraments." In discussing these he emphasizes the important distinction between two kinds of communication: first, "communication of . . . through verbal or sensory symbols" and second, "communication between . . . by participation in personal encounter"—in Christian education between God and the church and between one generation and the next.

Clearly, this is a book devoted to fundamentals rather than to the particularities of methods and devices. As the author remarks, "the most important things in life . . . cannot be taught as theoretical disciplines. They need, rather, to be caught contagiously." Nowhere is this more profoundly true than in Christian education. If the laity, no less than the clergy, could catch the spirit of this book and translate its insights into widespread practice, it would mean the dawning of a great new day for the church—and for the world.

Harold K. Schilling

E and R layman,
Dean of the Graduate School,
Pennsylvania State University.

DARKNESS BEFORE DAWN
A Play for Passiontide in Two Acts

By H. Clayton Moyer Jr. *(Abingdon Press, 40 cents)*

MR. MOYER'S play requires two settings for its action. In the first act the characters find themselves in the Upper Room early on Good Friday morning. Several of the disciples gather here to contemplate the events surrounding Jesus' arrest and trial and to await the possible result. Act two is laid outside the tomb in the garden of Joseph of Arimathea in the early evening of the same day. Here the meaning of Jesus' death is discussed first by Judas and the soldier on guard then by Mary, the mother of Jesus, and the soldier.

Technically, the play is not difficult to produce. The scenes can be as simple or as elaborate as desired or as talents allow. With imagination, the staging area could be the chancel of a church.

Certainly the play offers a stimulating environment for the characters to develop their action and to play out their conflicts. The two settings are charged with meaningful experience, emotional power and psychological metaphor. However, the author ignores them when writing his drama.

Mr. Moyer, rather than allowing his characters to grow out of the situations created, thereby involving them in relevant crisis, conflict and action, imposes on them the situations. The result is an artificial dialogue, stilted inter-action and a lack of emotional depth—in the end, a series of one-dimensional characters. The playwright's motive seems to be only to "talk about" the situations—not to involve. We have persons in conversation but no play and no dramatic art.

A brighter note in the play is the character of Judas. He is by far the most sensitively drawn person. In his improbable meeting with Mary, the mother of Jesus, he comes very close to responding to his internal conflict and crisis. Here, however, the dialogue—as is true in other parts of the play—fails him. It is tragic that the language is so prosaic and diluted when a depth of poetic expression is so much in demand. As a result, the dramatic and motivating power for the scene is lost.

Mr. Moyer is to be admired for his delicate approach to and insight into the character of Judas. If Peter and Mary could have been served with the same penetrative depth, the play might have mounted into a dynamic *kerygmatic* expression of Christian faith. As it is, the play only dissolves and fades away into darkness. The dawn of a third act is needed.

Mr. Moyer is pastor of Trinity Evangelical and Reformed Church, Waynesboro, Pennsylvania.

James Tomasek Jr.

Associate pastor,
Calvary E and R Church,
Overland, Mo.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

(Continued from page 15)

inally from Kierkegaard. The terms "spirit" and "possibility," he said, may be used interchangeably since spirit is man's capacity to reach out, the degree of his spirit being the range of his emotional, physical and intellectual choices. We find in popular language a carry-over of this conception of spirit—namely, spirit as zest, as a characteristic of the person with curiosity, one who exhibits a continual edge or originality and growth. We speak also of the man of greater spirit as one with a superior range of intellectual and emotional freedom.

Essential Element

Spirit is the unique characteristic of man as man—the quality which most clearly distinguishes man from the rest of nature. It is inseparably bound up with the emergence of self-awareness in a child, usually between the first few months and the age of 2. Self-awareness is an essential element in spirit but is not identical with it although it radically increases the range of possibility in a child and an adult. Through self-awareness one can survey one's own experience, foresee to some extent the long-range effects of experience upon oneself and others, then act with some sense of responsibility in the knowledge that one must make his own decisions.

As Kurt Goldstein points out, the unique capacity of a human being is to transcend the immediate situation in time and space, and to act in terms of the possible. "We look before and after, and pine for what is not," as Shelley put it in contrasting man and the skylark.

Another quality of the human spirit is the radically different sense of time possessed by man. He is the historical mammal who in self-awareness can learn from the long past and mold the timeless future. Man's spirit does indeed transcend death in that a human being is able to anticipate his own decease.

Reason and the use of symbols are expressions of spirit on the level of understanding. Responsibility, freedom and ethical sensitivity are the expressions of spirit on the level of action. Note, for example, the relation of spirit—i.e., possibility—to man's social character. Howard Liddell recently remarked that the herd instinct in sheep consists only of keeping the visual environment constant. But the human being reacts differently. Through self-awareness and empathy he can see himself as others see him, can experience what is good for the rest of his group and at least potentially act for the welfare of the total community.

What bearing has this fact upon the interrelation of psychotherapy and religion?

Psychotherapy is the science and art of helping persons remove the blocks to self-awareness, the inhibitions of feeling, thought and action. To enlarge the range of responsible freedom (to increase possibility) is about as good a description of the goal of psychotherapy as one can find—and that is just another way of saying to free or to release the human spirit.

Religion is the highest content of this spirit—"highest" here meaning that which deals with long-term goals and enunciates the meaning which transcends an immediate situation.

It is essential that psychotherapy and religion should not be identified with one another; yet they can never be wholly separated. Therapy deals chiefly with process; religion with content and goals. They have a different focus.

Fourth Level

In therapy, you cannot adequately help the patient unless you seek mainly to understand him. In religion, you cannot understand him unless you are devoted to helping him. Religion and therapy come together, it seems, at the point where understanding is therapeutically most helpful and where helpfulness is most adequately implemented by spiritual understanding.

A fourth level upon which the meeting of psychotherapy and religion can usefully occur is that of reverence for being; that of reverence for the realities that make existence possible and give meaning to human life. This is, in Paul Tillich's words, the ground of being and meaning, and it represents a "given" quality in all relations. No matter, for example, how much self-awareness a scientist may have developed, he only discovers truth and does not create it.

Love is made possible for us by the existence and presence of other persons. Beauty to the artist is a "given," which he humbly appreciates and woos, to which he relates himself and in which he participates. Truth, love, beauty and other aspects of life's most meaningful experiences are "given" in the very nature of meaningful existence.

Reverence for being has analogies in psychoanalysis. These are shown when a person discovers the vastness and power of his own unconscious, the depth of potential creativity, the wide reaches of memory and the profundity of motives in even a simple act. When Dr. Carl Jung speaks of the "autonomy of the unconscious" (though one may argue with the term), he is paying homage to the breadth of experience that is not directly under the rule of conscious willing.

There are few imaginative analysts, I suspect, who are not amazed every day by the wonder of their patients' simple dreams which can show in their symbolism an astonishing quintessence of experience and a microscopic patterning of the whole universe. A normal aspect of one's increase in self-respect through analysis is one's discovery, through awareness of his unconscious, that he is much more devilish, dynamic, foolish and wise than he had previously supposed and has—in most cases—more potentiality than he had dared presume.

Meaningful Experience

Anyone who has done creative work, who has experienced the "dawn" of an idea, the "bursting forth" in dreams or in reverie of answers to problems vainly struggled with for many weeks, knows how something seems at times to break through ordinary consciousness. This may be called the level of "self-transcending consciousness" indicated in a biblical context by the statement: "He that loses his life shall find it." It refers to the spirit and process by which we both give up and regain ourselves in a wider range of being.

Augustine wrote that when we can penetrate within ourselves to the depth where both subjectivity and objectivity are overcome we find the self—and there we also find God. I do not mean to identify this level of being with God; I mean rather to indicate that all meaningful experience has a dimension that goes below the usual superficial levels of consciousness and that such experience relates us to wider and deeper circles of being.

It is clear, I hope, that the reverence for being here described has nothing whatever to do with infantile dependence. It develops most frequently in mature and complexly differentiated persons—i.e., certain scientists and artists—and it occurs precisely in those areas where we as individuals possess the highest degree of self-awareness.

Yet, at the opposite pole, where there is reverence for being without development of self-awareness (of spirit), we find the maudlin surrender, the giving up of self-direction, such as is so evident in typically masochistic revival hymns. Where, on the other hand, there is spirit without reverence for being, we encounter that egocentric arrogance that cuts a person off from living.

In summing up let me say that psychoanalysis clears away the debris, relieves the blockage that prevents a person from experiencing the reverence for being that religion also underlines. This is not to say that psychoanalysis employs mystical methods. It calls rather for a therapy that fits into the context of reverence for being in all aspects. This involves the overcoming of infantile motivations and value judgments plus a degree of maturity and a capacity for ethical differentiation, attainable only when therapeutic processes and religious goals are pursued together.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

Let me say how impressed I am with the concept and execution of *United Church Herald.* It is a highly professional job.

Norman Cousins
Editor, Saturday Review.

★

Seattle, Wash.

TO THE CO-EDITORS:

My wife and I were moved beyond words by the spirit and perceptiveness of Dr. Truman B. Douglass' article "The reconciliation of the church and the arts" in the January 15 issue of *United Church Herald.*

James F. Stevens

★

Souderton, Pa.

TO THE CO-EDITORS:

I write in reference to Dr. Truman B. Douglass' article "The reconciliation of the church and the arts" in the January 15 issue. I was particularly interested because we at Zwingli (E and R) Church in Souderton are considering building a new church.

Dr. Douglass' article was interesting, and I was grateful for it. But unfortunately he was guilty of circumlocution and I had to guess what he was driving at. I guessed, because of the context and the pictures, that he favors contemporary architecture. I guessed that he thinks we should use modern design to express ourselves, rather than old designs to imitate our forebears. But I think his article could have been more meaningful had he given us examples and "for instances."

How are so many new buildings "banal, sterile, repetitive . . . religiously irrelevant . . . artistically fraudulent"? This is fine language, but what does it mean for us who hope to build a new church and would like to build a good and meaningful one?

To express my criticism another way, I wonder if Dr. Douglass isn't too scholarly, too esoteric, too intellectual.

Perhaps it is asking too much to ask a scholarly man to write down to us non-scholars. But I think this issue is one for editorial self-examination. Is *United Church Herald* written for scholars (for theologians, pastors and intellectual leaders of the church) or is it written for ordinary folks, namely, the vast majority of us in the many United Church of Christ congregations?

After reading Dr. Douglass' article, I urged a member of our church consistory —one of those making the preliminary studies on the feasibility of a new church —to read it. A few days later I asked him what he thought of it. He said it was fine, but he wasn't sure he understood it. He said he didn't know when he had run across so many words he didn't know the meanings of!

Vernon Groff

United Church Herald *is neither "written for scholars" nor "is it written for ordinary folks."*

It is published in the interest of all members of the United Church of Christ—people of differing geographical and educational backgrounds, of varying interests and vocabularies.

The function of words in the occasional expository article such as that by Dr. Douglass is to communicate ideas with accuracy and precision. Not all important ideas are simple and the writer who seeks to convey difficult ideas has a right to expect at least a minimum of effort on the part of the reader. There seems to be no word in the article that cannot be found in a dictionary obtainable at the dime store.

The Saturday Evening Post *is not a magazine for intellectuals, yet it is publishing an "Adventures of the Mind" series that has included some profound and difficult articles by leading thinkers of our time.*

Many persons who are not intellectuals or college graduates have learned to understand some fairly difficult concepts that are reported in the daily newspapers in respect to nuclear science developments.

If Christians are to ask secularists to try to understand the key words of the Christian faith, for which there are no substitutes—words such as "grace" and "redemption"—it would become Christians to make some effort to understand the language of persons and groups with whom they ought to be in conversation, such as workers in the arts.

Judging by the number of favorable communications received and the requests for additional copies of the issue in which the article appeared, there seem to have been many members of the United Church of Christ who both understood and appreciated Dr. Douglass' perceptive treatment of the subject. *AVM*

★

New York, N. Y.

TO THE CO-EDITORS:

Among the excellent articles appearing in *United Church Herald,* I would like to mention especially Dr. Truman B. Douglass' penetrating one, "The reconciliation of the church and the arts," in which he says: "The church recognizes in his (the artist's) calling the summons to a high Christian vocation—which in the profoundest sense the artist adopts whenever he is a see-er and doer of the truth."

But unfortunately, reaction against a creative design by architects for proposed churches is still strong in some unofficial, but effective quarters, so as to seem to limit and restrict the freedom of the artist to execute a plan that would express his perceptive competency. In such instances as this, the artist must feel he is being commissioned to reproduce rather than to create.

A number of dedicated Christian laymen and laywomen active in professional drama, for example, are eager to use their talents in effective witnessing. A Metropolitan Opera baritone became deeply and actively committed to the way of Jesus Christ as he struggled in composing a biblically centered opera "I Am the Way." A well-known dramatic actor became a follower "of the way" after seeing and participating in "The Robe." Both these artists and others continue to witness effectively to a host of people who are outside the influence of formal religious programs.

This creativity is found all about us. A dedicated worker with teen-age gangs in lower Manhattan has written, directed and produced a drama, "The dead need no tears," that represents a creative approach to the here and now problems of the inner-city.

The arts have been widely used by the Roman Catholic tradition to make a terrific impact upon our culture. From our Protestant concern should come the bold and contemporary witness that is free from a slavish re-echoing of the past and keeps in mind that "what is past is prologue." It is a tragedy, as Dr. Douglass points out, that the alienation of the Protestant church and the arts through the centuries has made a reconciliation necessary. Let us not be merely patrons but also participants in the integrity of the artist.

Joseph F. Quick
Evangelism secretary,
Protestant Council
of the City of New York.

THE CHRISTMAS FUND

The total amount received by the 1958 Christmas Fund of the CC Board of Home Missions was $156,078.67. This is an all-time record and is larger by $5,440.54 than the largest previous Christmas Fund (1957). Seven hundred and seventy-nine checks amounting to approximately $43,000 were sent out at Christmas time to retired ministers or ministers in special need.

The Emergency Fund, constituted out of that part of the Christmas Fund not distributed in Christmas gifts, is already at work and will be throughout the year.

The Ministerial Relief Division expresses to the donors of these gifts its gratitude and also that of our veterans.

Frank J. Scribner

THE GENTILE

by Sylvia and Henry Lieferant

A striking and thought-provoking insight into the world of Jewish-Gentile prejudice. Through the eyes of a Protestant girl working in an all-Jewish garment district firm, we see the volatile results of a reverse **Gentleman's Agreement** situation. **$3.50**

HIGH IS THE WALL

by Ruth Muirhead Berry

The wall erected by a Protestant-Catholic marriage rises higher as the religious obstacles to happiness increase. The author has laid bare the bones of this pressing situation, examined it with honesty and presents the problem fairly without taking sides. **$3.50**

At all book stores

MUHLENBERG PRESS
PHILADELPHIA

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 *Marking 122 Years of Service to the Church and clergy* 1959
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Monroe **FOLDING BANQUET TABLES**

Buy Direct from Manufacturer

If you are on the Kitchen Committee of your church or school, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.
Monroe Co., 37 Church St., Colfax, Iowa

ROBES

BENTLEY & SIMON quality CHOIR ROBES have set the standard of excellence ever since 1912. Custom-tailored of fine fabrics, for your lasting enjoyment. **PULPIT ROBES**, too, made in the same quality way.

Write for Catalog X-2

BENTLEY & SIMON Inc.
7 West 36 St., N.Y. 18, N.Y.

THREE TABERNACLES

(Continued from page 11)

his best-loved books to a little group of chosen students gathered around his fireplace, and the light on his face was something more than firelight. It had the same spiritual quality as the light on the faces of the bride and of the young mother. The eager, devoted teacher's face was transfigured by the experience of sharing truth wrapped in the beauty of perfect words. By sharing it, he hoped that those boys might learn to love it too.

I have seen this light, too, on the faces of aged people. So long had God's love blessed them, surely it still would lead them on. They had long since learned that their feet would never carry them, nor life take them to any place where he was not. The light on their faces was not the light of life's sunset. It was the light of faith that, lovingly grateful to God for numberless mercies, is quietly sure that his is an everlasting love. The Transfiguration? Yes, I believe in the transfiguration of Jesus. I believe, too, that love and faith, when they have their way with us, are always on the verge of working this wondrous marvel.

Second, what Peter really was asking for when he broke into this wonderful moment with this request or suggestion was that quickly and before the glory faded they should build shelters to keep the breathless marvel with them for a day. Here was a wonderful moment! He would prolong the moment into hours! Here was fellowship of a high order. He would make it last longer! But a cloud quickly overshadowed them, and when the mist had rolled away there was Jesus quite his usual self once more. The glory had faded. It had faded just as Peter had feared it would.

How human Peter's mistake was! How prone we all are to make the same one! So often especially when life reaches some high point we try to hold it right there. "This is too good to be true," we say. But it is true and we think that if we can only prolong it we will prove it more true, more beautiful still.

It is a grave mistake. Life was not made to be captured. It will not be held down or held fast. Life has a fleeting quality. It is like a swallow on the wing. The earliest of the Greek philosophers knew that all things are, as they said, "in flux." The seasons come and go, each one lovely in its own way.

Rivers do not stop at a particularly beautiful bend on their downward course to the sea. They pass on to fulfill themselves and to bless a thousand farms and a hundred villages as they go. Clouds are the uncurbed horses of the blue fields of heaven. They will die and vanish before they will be halted. There is nothing nature does so earnestly and so constantly as to change existing forms and make new ones. Yes, life is at once eternal and evanescent. It comes on forever and goes out forever and is forever here.

There's a popular song that has in it the phrase "don't fence me in." Well, that says it. Don't fence life in. Don't try to build tabernacles for it. It won't work.

Let us not ask or try to keep our children at the lovely age of 6. Even if we could do it we would deny them and ourselves all the joys of being and of having them at 16. Life does not ask for shelters; it asks for the splendors that are waiting to be glimpsed. It does not want to be kept aloof on a mountain top. It knows it must go down into the valley and carry its glory with it. The glory of the true transfiguration has to show and fulfill itself not in a "tabernacle," but in a hot, crowded, dusty circle where, perhaps, in the midst lies an epileptic boy.

Memorable Moments

Do not ask your little girl to repeat for others that first swift, ecstatic moment of wordless wonder when she saw one of her early birthday cakes. That spontaneous, unrepeatable moment will come swiftly and go just as swiftly and that is part of the beauty of it. Life's most memorable moments are almost certain to come with unexpected suddenness and, as swiftly, to be gone. We were made and meant to hold them in memory—not to seize and stop them with our hands.

Let us not make Peter's mistake. Let us not try to construct either cages or palaces for a thing as free, as inexhaustible as life. Rather let us stand in the midst of it as glad children might stand with their arms outstretched to take in a whole field of daisies or as strong men stand in the midst of the tasks they were made for and want to do. Stand in the midst of life glorying in it as it comes, glorying in it as it goes, knowing that God is the lord and the giver of life—of life more and ever more abundant. Let life come, pause, let it go on past you without regret, for God's reservoirs are inexhaustible and illimitable!

Be alert to see the splendor when it breaks, to hear the chord when it is struck. Make your own the kindly word when it is spoken. Cherish the lovely smile when it is given.

Transfigurations? Yes, life is full of them. I believe in them for I have seen them times without number. It was inevitable, too, that we should have this record of Jesus' being transfigured for he was close to God and was overflowingly full of God's love.

Build tabernacles to enshrine and hold life? No. There are still more wonders, more tender moments and more glories waiting than ever you and I in this life will have time for. Let them come. Let them go. New ones will come endlessly and forever.

OBITUARIES

THE REV. WILLIAM H. AUFDERHAAR of San Antonio, Tex., retired E and R clergyman, died January 18 at the age of 86. Educated at Elmhurst College and Eden Theological Seminary, Mr. Aufderhaar was ordained in 1901 and served churches in Alabama, Maryland, Illinois and Texas.

Surviving are three sons and a daughter. Mrs. Elise Munz of Eyota, Minn., widow of an E and R clergyman, the Rev. John M. Munz, is a sister, as are Mrs. Martha Bizer of Benton Harbor, Mich., the widow of the Rev. J. J. Bizer, and Mrs. Mina K. Sturm of Minneapolis, Minn., the widow of the Rev. C. F. Sturm, superintendent of the Emmaus Home, Marthasville, Mo.

THE REV. FRANK H. BLATT, pastor of Zion E and R Church, Stroudsburg, Pa., died January 21 at the age of 67.

A graduate of Muhlenberg College, Allentown, Pa. and Lancaster Theological Seminary, Mr. Blatt was ordained in 1916 and held a pastorate in Maryland before going to Zion Church in 1919. He served as president of East Pennsylvania Synod and as a trustee of Cedar Crest College, Allentown. His widow survives him.

DR. STELLA STEVENS BRADFORD, a distinguished physician and lifetime member of First Congregational Church in Montclair, N. J., died on January 20. Her age was 87.

Dr. Bradford was born in Montclair the daughter of the late Rev. Dr. Amory Howe Bradford, first minister of First Church.

She was especially interested in orthopedics and physical therapy. She was very active in local and state medical affairs and received many awards in recognition of her varied contributions.

Dr. Bradford is survived by a brother, the Rev. Dr. Arthur H. Bradford of Jaffrey, N. H., three nieces and three nephews, including the Rev. James A. Bradford of Lexington, Mass. and the Rev. Benjamin Bradford, Seattle, Wash.

THE REV. DR. RICHARD O. FICKEN, a retired CC clergyman, died on January 18 in Newton, Mass.

Dr. Ficken was educated at Moores Hill College in Indiana, the University of Michigan and Lane Seminary in Cincinnati, Ohio. He served churches in Ohio, New York and Connecticut. He retired from the Congregational church in Hadlyme, Conn. in June 1958.

Dr. Ficken was active on a number of denominational boards as well as conference and association committees. He is survived by his widow and two sons.

MRS. MARIE COLE HALES, for many years an outstanding figure in the field of Christian education, died in Chicago on January 8.

A member of First Congregational Church in Oak Park, Ill., she was the first director of Christian education at that church. She was the author of several books including *Junior Method in the Church School* and *Guiding the Experience of Worship*. Mrs. Hales, the widow of G. Willard Hales, taught widely in state and community training schools of Christian education.

Word has just been received by *United Church Herald* of the death of MRS. DAISY HASSENPFLUG, widow of an E and R clergyman, the Rev. Luther L. Hassenpflug, on November 20 in Wooster, Ohio. Her age was 85. Mr. Hassenpflug, who died in 1943, served pastorates in Ohio and Kansas. He was the minister of First Church in Wichita, Kan. for forty-four years.

MRS. GLADYS KENNEDY, a member of the executive committee of the General Council of Congregational Christian churches, died on January 18 in Minneapolis, Minn.

Mrs. Kennedy had been a member of the executive committee since 1954 and had held many important and responsible positions in the CC fellowship. She was a member of Plymouth Congregational Church in Minneapolis and was a past president of the Twin Cities Association of Congregational Women, a past president of the Women's Fellowship of Minnesota and an executive of the Committee for the Continuation of the CC churches.

Mrs. Kennedy is survived by her husband, Dr. Claude C. Kennedy, and a brother.

THE REV. DR. DALLAS RHINEHART KREBS of Hanover, Pa., retired E and R clergyman, died February 2 at the age of 84. Educated at Ursinus College and School of Theology,

(Continued on page 33)

TO THE PASTOR WITH NO FINANCIAL PROBLEMS

There are now five Lawson Associates Offices

(Rockville Centre, New York; Chicago; St. Louis; Seattle; and Sacramento)

Congratulations.

But what about tomorrow?

You and your Finance Committee do not have to wait for a crisis before talking over your finances with fund raising counsel.

Too often the needs of a church crystallize overnight.

Be prepared for the challenge of tomorrow by having a cost-free study of your church and its fund-raising potential prepared by experts in the field.

A Lawson Associates analysis is specific in terms of "How Much?" regarding both the amount which could be raised in your church and in the time and cost of a funds appeal when it may become advisable.

Write, or telephone, today the Lawson Associates office nearest you.

No cost or obligation for pre-campaign counsel, of course.

LAWSON ASSOCIATES inc.

Fund-raising Counsel

Home Office:
53 North Park Avenue
Rockville Centre, New York
ROckville Centre 6-0177

Central Division:
3545 Lindell Boulevard
St. Louis 3, Missouri
JEfferson 5-6022

Western Division:
101 Jones Building
Seattle 1, Washington
MUtual 2-3691

Southwest Division:
2015 J Street
Sacramento 14, California
HIckory 6-5759

North Central Division:
24 North Wabash Avenue
Chicago 2, Illinois
FInancial 6-4504

Everything for the CHURCH

☐ Altars ☐ Pews ☐ Organs
☐ Church Furniture ☐ Fabrics
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles ☐ Robes
☐ Folding Chairs and Tables
☐ Sterling and Brass Altar Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, Van Bergen, from Holland
☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

FOLDING TABLES ARE NOT ALL ALIKE!
You get more EXTRA FEATURES when you buy —

Better Appearance, Durability and Strength.
Finest Construction, Workmanship, Finish.
Choice of many Top Materials and Colors.
Write For Folder

Mitchell FOLD-O-LEG tables

MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. E-1

BOARD OF HOME MISSIONS
ANNUITY FUND FOR
CONGREGATIONAL MINISTERS
CORPORATION
FOR GENERAL COUNCIL
For information write:
Howard E. Spragg, Treasurer
287 4th Ave., New York 10, N. Y.

CHURCH VESTMENTS
All styles — materials — colors for adults and children. Lowest prices. Write for free catalog.
HARTLEY RELIGIOUS VESTMENTS
1811-V Church St., Nashville, Tenn.

A PROTESTANT VIEW

(Continued from page 8)

How else, for example, can the Reformation or medieval art and medieval history be made meaningful to young students?

The point here is that decision should be made primarily on educational rather than on religious grounds. This requires professionally competent teachers sufficiently sophisticated in religious knowledge and self-insight to treat the subject with scholarly objectivity rather than with evangelistic or proselyting fervor.

The public schools are supposed to encourage behavior based on moral and ethical values. Happily, there is substantial agreement among our people—both religious and nonreligious—about the importance of truthfulness, justice, respect for others, kindness and so on. The problem arises at the point of the multiple sanctions for these values. The schools should not by emphasis or omission imply that religious sanctions for these values are unimportant.

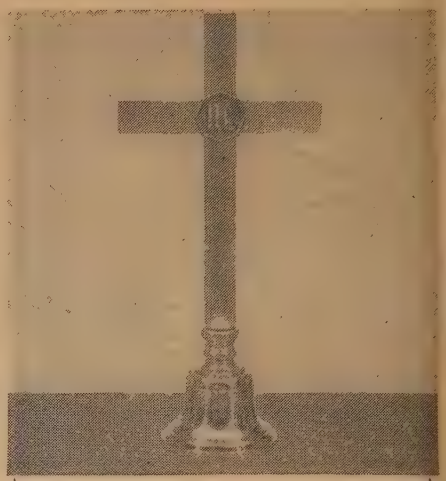
A JEWISH VIEW

(Continued from page 9)

the American people hold for their values. The public school, however, can and should communicate the values shared by all religious groups: truth, justice, respect for the worth and dignity of the individual. The school has a responsibility to teach about the role of religions and religious institutions in the making of our civilization. Neither art, literature nor history can be taught without recognizing religious motivations and influences. The school has the duty of respecting whatever religious beliefs and convictions the student brings with him from home or religious school. But to involve the public schools in the teaching of religion for the purpose of achieving religious commitment deprives parents of their most precious rights and religious educators of their profoundest responsibilities.

Today more Americans are church and synagogue members than ever before in our history. Religion continues to flourish in the United States. It is because religion is neither hampered by the state nor dependent on it for support that our religious institutions have developed such vitality.

RIPON COLLEGE
RIPON, WISCONSIN
is a member of the
CONGREGATIONAL
CHRISTIAN COLLEGE
COUNCIL
Write for "A Message to Ministers and Parents"



GORHAM craftsmanship has lent to this Altar Cross a distinctive design which is especially satisfying in our soft Colonial finish favored by many churches. Of solid brass, it is 27" in height, priced at $80.00, in either bright or satin finish.

Alms Basons

Priced at only $10.00 to meet the demand for Gorham quality at low cost, this Bason is of high quality polished brass, with red plush mat, bearing IHS monogram. Diameter 12", depth 2¼". Other Basons available in brass, sterling and silverplate.

Prices subject to change without notice.

Gorham
PROVIDENCE 7, RHODE ISLAND
AMERICA'S LEADING SILVERSMITHS SINCE 1831

THE BOARD OF HOME MISSIONS
OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

287 Fourth Avenue, New York 10, N. Y.

(Continued from page 31)

Dr. Krebs was ordained in 1905 and spent his entire ministry in Pennsylvania. Ursinus College honored him with a doctor of divinity degree in 1933. His widow survives him.

Word has just been received by *United Church Herald* of the death of MRS. CARRIE S. LAROS, widow of an E and R clergyman, the Rev. Frank P. Laros. Mrs. Laros died in Philadelphia, Pa. on June 17, 1958. Her age was 82. Mr. Laros, who died in 1929, spent his entire ministry in Pennsylvania. A son and a daughter survive.

THE REV. J. HORACE MALLOWS, a retired CC clergyman, died at his home in Claremont, Calif. on January 24. He was 100 years of age.

Mr. Mallows was born in Garboldishman, Norfolk County, England. He came to the United States in 1882 and was ordained in 1886. He went to Plymouth Congregational Church in Los Angeles in 1891 and later served churches in San Dimas and Avalon, Calif. He retired in 1923.

Mr. Mallows is survived by a daughter.

THE REV. SAMUEL HENRY MATZKE of Wheeling, W. Va., retired E and R clergyman, died January 31 at the age of 71. A graduate of Mission House College and Seminary, Mr. Matzke was ordained in 1910 and served congregations in Wisconsin, Ohio, West Virginia and Pennsylvania. Two sons survive him.

THE REV. JACOB R. PERKINS, retired CC minister, author and former warden of the Iowa Penitentiary, died at his home in Council Bluffs, Iowa on January 19. His age was 79.

A native of Renick, Mo., Mr. Perkins attended Drake University. He held pastorates in CC churches in Iowa, Missouri and California. He retired from the ministry in 1947.

Mr. Perkins was well known as the co-author of the Rotary International's Code of Ethics and as author of two novels, *The Emperor's Physician* and *Antioch Actress*. He was for many years a contributor to *The Chicago Tribune* and also wrote a column for his local paper. He was penitentiary warden from 1917-1920.

Surviving are his widow and two sons.

Congregational Christians desiring copies of the 1959 Year Book of the E and R Church may secure them from Eden-Heidelberg Bookstores at 1505 Race St., Philadelphia 2, Pa. or 1724 Chouteau Ave., St. Louis 3, Mo. at 75 cents a copy (70 cents for five or more).

Evangelical and Reformed members may secure the 1958 Year Book of the CC churches by writing: Year Book Department, c/o Mrs. H. J. Steele, 287 Fourth Ave., New York 10, N. Y. Copies cost $1.50. All orders should be in by March 31.

E & R GENERAL COUNCIL

(Continued from page 10)

evening convocation, at which the address will be given by the Rev. Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches.

Brief periods are planned for the American Board of Commissioners for Foreign Missions, the Board for Home Missions, the Council for Christian Social Action, the Joint Commission on Church and Ministry, the Office of Communication and the Joint Publication Committee for *United Church Herald* to present reports, which will be printed in full in the *White Book for the General Synod*. These six reports will then be referred to review committees. These will report later, evaluating each report submitted and proposing resolutions and recommendations.

Generous periods of time are allotted for the reports of the working groups on Constitution, Statement of Faith and Financial Structure.

The Executive Council has agreed to invite fraternal delegates to the General Synod from (1) communions that have expressed a particular interest in the United Church of Christ; (2) the World Alliance of Reformed and Presbyterian Churches and the International Congrega-

(Continued on next page)

ORDER ANY BOOK

. . . you see advertised or reviewed in *United Church Herald* at the publisher's advertised price.

Bibles
Religious Books and Gifts for Confirmation — Easter — Spring
are listed in our
Spring List

Write for Your Free Copy Today

EDEN-HEIDELBERG
Bookstores

1724 Chouteau Ave., St. Louis 3, Mo.
GArfield 1-1544

1505 Race St., Philadelphia 2, Pa.
RIttenhouse 6-7210

CHURCH BUILDING LOAN FUND
Howard E. Spragg, *Treasurer*
287 Fourth Avenue
New York 10, N. Y.

1759 - 1959

First building—Old Buttonwood

Present home

MORE THAN A BUSINESS

To be the first life insurance company in America would be honor indeed. But to recall also that the Fund is the oldest chartered business in our fair land, gives us another reason to be proud.

First in many ways, this honorable, not venerable, company has progressively used the best methods available in this ministry. Good will has been closely allied to good business. When the Fund stretched out its hand to help the needy, that hand has not been empty. Family tables have been replenished by the aid of actuarial tables.

The Greathearts have a reasonableness that the thoughtless never know. When the Fund's ministry to the clergy requires it, the Fund will pioneer in new fields of service.

JOIN THE "300" CLUB

PRESBYTERIAN MINISTERS' FUND
The Alison Building, Dept. U. N.
Rittenhouse Square, Philadelphia 3, Pa.
I should like to be a member of your "300" club, as you start toward your third century. Please send me full details.

Name_____
Address_____
_____
Date of Birth_____

More than a business —an Institution

14 Branches—Coast to Coast
Texas to Ontario
PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.

ALEXANDER MACKIE, PRESIDENT

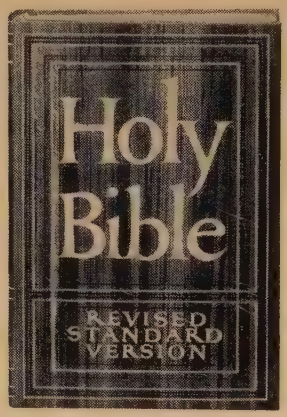
ROBES

Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.

DeMoulin Bros. & Co.
1152 S. 4th St. Greenville, Ill.

DEPT. 58 SCRANTON 2, PA.

This Easter . . .



Give God's Word to those you love

. . . in the living language of the RSV Bible

What more timely gift for this moment in this world than a Bible! And what more timely Bible than the Revised Standard Version—so clearly written *in the language we use today* that your loved ones will turn to it twice as often for inspiration and peace of mind.

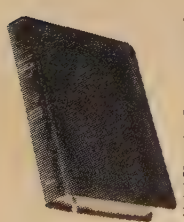
The RSV replaces out-of-date, confusing expressions with clear, understandable language—yet preserves the poetic beauty of the King James Version. It is based on the most authoritative texts available. And since many of these are ancient manuscripts only recently discovered, the RSV Bible is, in a sense, our *oldest* Bible, as well as our most accurate.

Because of this new clarity and accuracy, *the RSV is a Bible even for someone who already has a Bible.*

Religious leaders of more than 40 denominations have praised the RSV Bible. More than 7 million copies have been sold. This Easter give *your* loved ones a richer understanding of God's Scriptures with this magnificent Bible. They'll long remember you for such a treasured gift.

Young people's Illustrated Edition (2804Z). Contains 12 full-color pictures and 12 maps in color. Black leatheroid binding, with zipper. Limp style. Page size: 5¼" x 7½" Boxed..... **$5.50**
Without zipper (2803)... ..... **$3.50**

Rich, genuine leather (3807,3807R). Handsome edition for family and student. Gold edges, ribbon markers. Page size: 5½" x 8¼". Boxed. Black or red..... **$10.00**
In maroon buckram, shown top right (3800) **$6.50**



Magnificent India-Paper Edition (3808X,3808XR) Rich black or red genuine leather. Less than 1" thick. Easy-to-read type. Gold edges, stamping; ribbon marker. Presentation page. Page size: 5½" x 8¼". Boxed.... **$13.50**
In luxurious, genuine morocco, leather-lined (3868X, 3868XR)... **$20.00**

Ask your book dealer or denominational bookstore to show you the many handsome editions of the Revised Standard Version Bible today.

THOMAS NELSON & SONS

Exclusive publishers of the Revised Standard Version Bible

tional Council; (3) the seven or eight United Churches outside the United States; and (4) a representative each from the World and National Councils of Churches.

The Executive Council has also voted, according to Dr. Wagner, to nominate as co-moderators of the General Synod the moderator of the General Council of Congregational Christian churches and the moderator elected by the General Synod of the Evangelical and Reformed Church, which will meet during the days immediately preceding the General Synod of the United Church of Christ.

The nominating committee for the General Synod will be composed of sixteen persons, eight to be named by the executive committee of the CC General Council, eight by the Evangelical and Reformed General Council.

Each day's sessions will begin with a twenty-minute devotional period with Bible study; each evening will close with evening prayers and hymns. Someone representing one constituency will conduct the morning devotions and one from the other constituency the evening prayers.

In later business sessions the E and R General Council adopted a budget for the E and R Church for the 1960-1961 biennium totaling $5,554,800 for each year and recommended it to the General Synod for approval. The total represents an increase of 8.92 per cent over the annual budget for the present triennium. The proposed World Service goal was set at $654,000.

At the same time, General Council also recommended to General Synod that during the next biennium it authorize a campaign for $2,000,000 for the undergirding of the theological seminaries of the E and R Church.

The council authorized the church's boards, commissions and agencies to offer lay employees an opportunity to enroll in the CC Retirement Fund for Lay Workers.

General Council then voted to concur in the statement adopted last December by the General Board of the National Council of Churches concerning the Fifth World Order Conference held in Cleveland, Ohio last November and to recommend the "Message to the Churches" issued by that conference for study in the churches. The General Board's statement emphasizes that while the study conference message is not a policy statement of the National Council, it does deal with issues on which it is not only the right but the duty of Christians to speak.

Choir robes

ALSO: CONFIRMATION ROBES
. . . PULPIT ROBES

write or phone your nearest MOORE office — ask for catalog F11

E. R. MOORE CO.
932 Dakin Street, Chicago 13, Illinois • phone GRaceland 7-3600
268 Norman Ave., Brooklyn 22, New York. • phone EVergreen 3-2800

MOORE OF CALIFORNIA
1641 N. Allesandro St., Los Angeles 26, Calif. • phone DUnkirk 7-3205

E and R Address Changes

BRAUCHITSCH, WILLIAM F. von, Hamilton, to 224 W. College Ave., Bluffton, Ohio, pastor of the Bluffton Charge.

BYER, PAUL H., 123 N. 6th St., Reading, Pa. (office address).

DEKALLOS, ARPAD, Geneva, Switzerland, to c/o 963 Laurel Ave., Bridgeport 4, Conn. (minister without charge).

ELLSWORTH JR., WILLIAM A., Maytown, to 337 Jefferson Ave., Sharon, Pa., pastor of Grace, Sharpsville, Pa.

HELM JR., PAUL V., Westminster, Md., to 713 S. Main St., North Canton 20, Ohio, pastor of Zion.

JOHNSTON, ROBERT L., Evansville, Ind., to 4409 First Ave., S., Minneapolis 9, Minn., pastor of Faith.

KOELLING, DONALD F., to 1717 Cassia Dr., Dallas 32, Tex. (change of residence).

KOENIG, HERMANN E., (D) Good Samaritan Home, 5200 S. Broadway, St. Louis 11, Mo. (new location of home).

KROLL, FRANK C., to 1118 Main St., Ackley, Iowa, director of Christian education of Midwest Synod.

MARKS, CARL K., 8530 Cherokee Rd., Richmond 25, Va. (residence address).

MECKSTROTH, RICHARD B., Fostoria, to New Knoxville, Ohio (retired).

REST, KARL H. A., 128 Dexter Ave., Tonawanda, N. Y. (residence address).

RIEDESEL, MAURICE, (M) Honduras, to 821 Main St., Wayne, Neb. (furlough address).

VITZ, ROBERT H., Chaplain, San Francisco, to USNB, Long Beach, Calif.

WALBURN, MYLES H., Maywood, Ill., to c/o Mrs. M. Cornelius, R.D. 2, Ithaca, N. Y. (attending Cornell University).

Code: D—Ministers in denominational work; M—Missionaries abroad or under appointment.

CC Calls

BARROWS, ROBERT K., First, Mansfield Center, Conn., to Corning, N. Y.

BAUER, RICHARD W., Yale Divinity School, to associate, Middlebury, Conn.

BURN, C. NEILSON, South Hadley Falls, Mass., to Orange, Conn.

BURTON, ANDREW P., Baptist, to Federated, Franklin, N. Y.

CARRELL, O. W., Plymouth, Crete, Neb.

CARTER, ROBERT E., South Westerlo, N. Y., will also serve Medusa, N. Y.

"Excellent." —*Walter E. Dobler*

"Sound . . . warm and down to earth." —*Roy C. Burkhart*

"Newlyweds and pastors are in luck." —*J. C. Wynn*

TWO TOGETHER

A Handbook for Your Marriage

by ROBERT C. DODDS

This book can make a difference in the lives of engaged couples and newlyweds. It is distinguished by its honesty of approach, its engaging style, and its concern that couples search for their own final answers. Highly commended also to pastors and counselors. The author is minister of the Second Congregational Church, Waterbury, Conn. $2.50

GOD AND THE SOVIETS

by MARCUS BACH

"An interesting book, fairly written, which gives an accurate picture of religion in the Soviet Union today. This report . . . will help break the stereotype of the Communist Russian that is far too prevalent among us." —*Dr. Eugene Carson Blake, N. Y. Times Book Review.*

Illustrated with photographs.

$4.00

THOMAS Y. CROWELL COMPANY • **Est. 1834** • **New York 16**

Assure

yourself a steady income. A conditional gift provides for you during your life-time and provides for Christian service to others afterwards.

For further information as to annuity rates to beneficiaries, write to:

The Board of Home Missions

HOWARD E. SPRAGG, *Treasurer*

287 Fourth Avenue, New York 10, N. Y.

NAME _____

ADDRESS _____

_____

DATE OF BIRTH _____

SEMINAR ON
"THE FULL GUIDANCE CHURCH"
March 30-April 3
(Week following Easter)
at
FIRST COMMUNITY CHURCH
1320 Cambridge Blvd.
Columbus, Ohio
For
Ministers and wives
Directors of Religious Education
Laymen

Purpose

To rethink the message and method of the church
To explore ways of developing a church with a full ministry where people find freedom for growth
To rediscover ways by which the minister's own spiritual growth may be quickened

Leadership

Co-Directors:
Dr. Otis A. Maxfield
Dr. Roy A. Burkhart
Dr. John Billinsky,
Guiles Professor of Psychology and Clinical Training,
Andover Newton Theological School
Dr. Hugh Missildine, psychiatrist
Staff of First Community Church

Total Cost — $40.00

Limited number of scholarships available

Write for details

Endicott
CHURCH FURNITURE
fine craftsmanship . . . pulpits altars, communion sets
yours FREE!
SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.
Send for your FREE CATALOG Today!
Cushion-Eze
CHURCH PEWS
with patented, built-in foam cushioning
VINYLFOAM
add-a-CUSHION
designed to fit all types of church pews

Write Dept. U93
ENDICOTT
CHURCH FURNITURE
Winona Lake • Indiana

COE, ALBERT BUCKNER, to interim, Mayflower, Minneapolis, Minn.

COWLES, S. MACON, Holladay Community, Salt Lake City, Utah, to program secretary for promotion, Missions Council, New York, N. Y.

DORAN, WILLIAM, Methodist, to Belvidere, Nebraska.

EDMONDS, EDWIN R., Methodist, to Dixwell Avenue, New Haven, Conn.

ELLIS, THOMAS H., to Lincoln Memorial, Chicago, Ill.

FERGUSON, I. GORDON, Globe, Woonsocket, R. I., to South Natick, Mass.

FILLER, JOHN E., Boxboro, West Acton, Mass., to Evangelical, Grafton, Mass.

FREDERICKSON, JOHN C., associate to minister, Payson Park, Belmont, Mass.

GILL, CLAYTON H., Community, Henderson, Nevada.

HANSEN, ROY, Homer, Lockport, Ill., to First, Topeka, Kan.

HARVEY, CHARLES E., assistant, Rockville Centre, N. Y., to First, Perris, Calif., May 1, 1959.

HIGH, G. TRUETT, Sheffield and Providence, Tiskilwa, Ill., to Eutaw Community, Fayetteville, N. C.

HOWARD, DONALD B., to Grace, St. Johnsville, N. Y.

KATAGIRI, MINEO, Community, Kapaa, Kauai, T. H., to associate, University, Seattle, Wash.

KURTZ, CHARLES, to student minister, Genoa, Nebraska.

LAWRENCE, RODERICK Q., to associate, University, Seattle, Wash.

LIEBER, RAYMOND H., Methodist, to Moravia, New York.

MANZELMANN, RICHARD L., Presbyterian, to associate, Central, Providence, R. I.

MARTIN, PAUL T., associate, Manhasset, N. Y., to First, Wenham, Mass.

MATTHEWS, A. WARREN, to college chaplain, Doane College, Crete, Neb.

MC ELDOWNEY, MORRIS C., chaplain, U. S. Army, to associate, Old First, Springfield, Mass.

MC QUILKIN, ROBERT, student, to Garden Prairie, Ill.

MERRILL, JACOB, to Arcadia, Neb.

MILLS, MAYNARD A., Union, Tavares, Fla., to People's, Jupiter, Fla.

MURRAY JR., M. ROY, to Wiggins, Colo.

MYERS, RUSSELL, to Fremont Avenue, Minneapolis, Minn.

NICHOLS, EDWARD C., to Federated, Demorest, Ga., September 1959.

NOMURA, JOSEPH H., Christian, Waimea, T. H., to Plymouth, Montebello, Calif.

NYE, RICHARD L., Methodist, student, to North Parish Community, Haverhill, Massachusetts.

PARSONS, WILLIAM L., East Granby, Conn., to First, Hanover Center, Mass.

PITMAN, PAUL C., First, Old Saybrook, Conn., to First, Burlington, Iowa.

ROWLAND, DONALD R., Suisun City, Calif., to Western Knoll, Los Angeles, Calif.

If Your Child Is a Poor Reader

See how **The Sound Way To Easy Reading** can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price. **Bremner-Davis Phonics, Dept. D-63, Wilmette, Ill.**

With Happy Voices

MARY CROCKETT NORFLEET. Parents and teachers will enjoy using this book again and again with children ages 4-8 because it combines entertainment with guidance in Christian growth. Each of these 60 stories for prayertime is followed by one or more Bible verses and a short prayer. Other aids to family worship at the end of the book include table prayers and nine easy-to-sing hymns. With 36 charming illustrations.

$3.00

Adventures in Parenthood

W. TALIAFERRO THOMPSON'S second book on Christian family living (already published, *An Adventure in Love*) discusses fathers as parents, children's basic drives, discipline problems, and religion in the home.

Reflecting the wisdom of a man who has been a friend to hundreds of children, this thought-provoking book gives a common-sense approach to living happily and helpfully with your children.

$2.50

Hands, Hands, Hands

HARRIET VAN METER. Appealing photographs, rhymes, and a little song combine to make this book ideal for parents and teachers to use with pre-schoolers. Shows children how God planned for their happiness by giving them hands for daily activities.

$1.75

Ask your bookseller

JOHN KNOX PRESS
RICHMOND, VIRGINIA

SCHEYER, ELWIN H., to associate, University, Seattle, Wash.

SMITH, ROBERT C., to Christian, Gulph, Conshohocken, Pa.

SMITH, WILLIS E., to interim, Community, Etiwanda, Calif.

TATE, CHARLES E., to Community, Chino Valley, Ariz.

TAYLOR, ALVA M., Clear Lake, S. D., also to interim, Estelline, S. D.

TAYLOR, KENNETH W., Episcopal, Shelton, Connecticut.

VAN TUYL, WARREN, layman, to Stanfordville, N. Y.

VIEHE, CARL A., Park, Philadelphia, Pa., to St. Stephen's (E and R), Buffalo, N. Y.

WALKER, J. CLEMENT, Branford, Conn., to First, Evanston, Ill.

WILLIAMSON, JOSEPH, Nazarene, to Pilgrim, Southboro, Mass.

CC Resignations

BARBER, MRS. DERELLE M., assistant, First, Eugene, Ore.

ECKHOFF, PHILIP J., Stillman Valley, Ill.

FUKUSHIMA, JOSEPH K., Plymouth, Montebello, Calif., to retire.

HERBERT, T. RICHARD, Lancaster, N. H. and Guildhall, Vt.

HUNT, GEORGE S., Stearns, Ky.

LONG, NATHANIEL A., United, Thorsby, Ala.

MELLOTT, EDWARD F., Munnsville, N. Y., to retire.

Only $10.75 for this de luxe *Oxford Bible*....

02227x Marrakesh Persian Morocco, flexible binding, half circuit, leather lined to edge. Concordance, Bible Study Helps. 5x7⅛, only 13/16" thick.

Ask your bookseller to show you these two new Bibles at irresistibly low prices...

04337x Levant grain Goatskin, half circuit, leather lined. 5x7¼, only ⅞" thick. **Only $11.75**

04334x Morocco grain Calf, half circuit. 5x7¼, only ⅞" thick. **Only $9.75**

AUTHORIZED KING JAMES VERSION
OXFORD INDIA PAPER

Quality MEANS Oxford

OXFORD UNIVERSITY PRESS, Inc.

A GIFT ANNUITY TO THE

American Board of Commissioners for Foreign Missions

Board of International Missions of the E. & R. Church

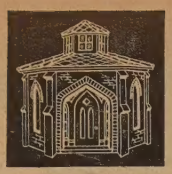
WILL PROVIDE FOR YOU... Freedom from investment cares... Substantial tax savings... A generous income for life (rates range from 4.2% at age 55 to 7.4% at age 80 or over)

WILL PROVIDE FOR OTHERS... It will help to bring the gospel of Christ to people of other lands through churches, schools, hospitals and social service centers.

FOR FURTHER INFORMATION WRITE TO EITHER OF THE NAMES BELOW GIVING YOUR DATE OF BIRTH

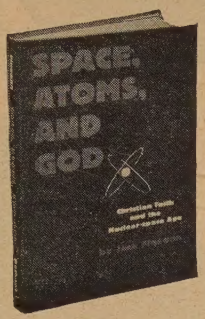
The American Board
Carl H. Holdridge, Treas.
14 Beacon St., Boston 8, Mass.

Board of International Missions
Laverne Dauderman, Treas.
1505 Race St., Philadelphia 2, Pa.



Space, Atoms, and God

by Jack Finegan.



March Pulpit Book Club selection. Interprets relevance of Christianity in the space age. Reviews nature of God, Christian duty in light of scientific developments.

$3.00

Balti

by Ella Huff Kepple; illustrated by Jan Ross. Gay tale of adventures of nine-year-old Mexican boy and Balti, his pet burro. Shows Mexican life, customs. Brief glossary of Spanish terms included.

$2.50

No South or North

by Roger H. Crook. A look at racial strife by a white Southern Protestant. Brief history of segregation; analysis of current Negro status in various phases of American society. **Ready April. $2.50**

Wembi, the Singer of Stories

by Alice D. Cobble; illustrated by Doris Hallas. 26 traditional, authentic African folktales. Includes *"The Man Who Had No Wife," "The Monkey and the Banana."* **Ready April. $2.75**

From BETHANY PRESS, *publishers of:*

THE LAYMAN READS HIS BIBLE, *by M. Jack Suggs, $1.50;* **THE LAYMAN LEARNS TO PRAY,** *by Lloyd V. Channels, $1.50;* **THE 7 TEEN YEARS,** *by Alberta Z. Brown, $1.75*

order from

PILGRIM PRESS BOOKSTORES

Boston **Chicago**

EDEN-HEIDELBERG BOOKSTORES

St. Louis **Philadelphia**

MORGAN, J. RICHMOND, Peru, Ill.

NASON, HOWARD E., Second, East Douglas, Mass., April 1959.

PIERCE, JOHN D., Second, Ossippee, N. H.

ROSE, EUGENE A., Union, Phoenix, Ariz. Mr. Rose will serve full time at West, Phoenix.

SIPE, WILLIAM C., Community, Gunnison, Colo., September 1959.

STRONG, GEORGE W., assistant, Plymouth, Montebello, Calif.

TORRES JR., BENJAMIN, student assistant, Community, Corona del Mar, Calif.

WALKER, RAYMOND B., First, Portland, Ore., June 30, 1959, to retire.

WILLER, HERBERT, layman, DeLong, Ill.

WILLIAMS, NORMAN V., Cragin, Chicago, Ill.

CC Installations and Ordinations

ALLEN, GEORGE T., ordination, Eltopia, Wash., December 7.

JOHNSON JR., ERNEST B., installation, Union, Weymouth and Braintree, Mass., January 25.

JOHNSTON, JOHN R., ordination, Mexico, Me., December 28.

FULLERTON, Calif., ground-breaking for the fellowship hall, January 18.

POTTER, FRANCIS E., installation, First, Springfield, Mass., January 25.

RALPH JR., WALTER W., installation, Plymouth, Fond du Lac, Wis., February 1.

Received into E and R Membership

KINARD, HAROLD S., Pittsburgh, Pa., by Pittsburgh Synod, February 1, from Churches of God in North America.

UNITED CHURCH OF CHRIST OF WARMINSTER, Warminster, Pa., by Philadelphia Synod, January 16.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address; minimum, 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

RELIGIOUS LIBRARIES PURCHASED
Send list or request details. Baker Book House, Dept. UC, Grand Rapids 6, Michigan.

Wanted: Assistant minister in C.C. church on West Coast. Young man or couple preferred. Write Community Church, 611 Heliotrope, Corona del Mar, California.

OVERSEAS seven-week mission tour for 1959 will be 'Round-the-World. Departure, September 3; Cost, $2,995.00. Write: Department of Missionary Education, 1720 Chouteau Avenue, St. Louis 3, Missouri, for complete information.

TOUR THE MIDDLE EAST and/or the USSR with experienced Christian leader, recognized authority on Middle East, past and present. Choice of Middle East tours: Summer, July 1; Christmas, December 9. USSR Russia-by-Motorcoach tours weekly, May through September. For details on these all-expense 28-day Middle East 8-country air tours, or the 18-day deluxe Russia-by-Motorcoach tours, write: Maupintour Associates, 101 Park Avenue, New York City.

Newly Vacant E and R Pulpits

Lancaster Synod—Bethany, Ephrata, Pa.
Michigan-Indiana Synod—St. Matthew's, Wabash, Ind.
Northern Synod—St. John's, La Crosse, Wisconsin.
North Illinois Synod—First, Forest Park.
Potomac Synod—Edinburg Charge, Va.
Southeast Ohio Synod—Warner Charge.

PEWS, PULPIT & CHANCEL FURNITURE
WRITE FOR Free CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 9 SCRANTON 2, PA.

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIGIOUS SUPPLIES
Church Furniture • Altar Brass • Communion Sets
Embroideries • Hangings
CATALOG ON REQUEST
WRITE—DEPT. 37
National CHURCH GOODS SUPPLY COMPANY
621-23 ARCH STREET, PHILADELPHIA 7, PA.

FREE Send for a sample page of the new supremely readable

Ī-ō-nă COLLINS CLEAR-TYPE BIBLES
Authorized King James Version

See for yourself, and you'll say it's the Bible you've always wanted—especially designed for you who live or work intimately with the Scriptures. Set in new modern Iona type—so easy to read, to carry, to use! A selection of fine bindings; illustrated editions with maps and helps; India paper pocket editions just 5/8-inch thick, with maps.

AT YOUR BOOKSTORE

Send for free sample page and descriptive literature to Dept. Y

WILLIAM COLLINS SONS & CO., LTD.
425 Fourth Ave. New York 16, N. Y.

To celebrate our

10th Anniversary

we invite you to accept

CHRISTIAN HERALD'S FAMILY BOOKSHELF

Library of Favorites

plus Peter Marshall's **THE FIRST EASTER**

(a $33.65 value) for only **$3.00** WITH MEMBERSHIP

CHRISTIAN HERALD'S *Family Bookshelf*

A Cordial Invitation From Dr. Daniel A. Poling

Here is a wonderful opportunity for you to join Christian Herald's Family Bookshelf and become a part of our crusade. During the past ten years, many thousands of Christians are again enjoying the great rewards of good reading through membership. They are not bound to read filthy, immoral "literature" that characterizes so much of current writing. Their children, too, have been indoctrinated with a love of reading for its own sake – perhaps the most important preparation for responsible adulthood.

To celebrate our gala 10th Anniversary, we invite you to a Club that has previously distributed 209 superb selections – 96 of them on national best-seller lists. And not one volume contained a word or line you would not want your children to read! Yes, we invite you to accept *all seven* of the wonderful books illustrated on this page for only $3.00 when you join – a package for which you would have to pay $33.65 in the publishers' editions!

As a member of the Family Bookshelf, you will receive magnificent books of *lasting* value – books you will read with great enjoyment and keep in your family library with pride. You will never pay more than $3.00 for any book you accept, regardless of the higher publisher's price, and you will earn a valuable FREE Bonus Book worth up to $5.00 for each two selections you take. You will have the opportunity to read about each month's selection in advance, and you may accept or reject books as you please. You pay for your selections *after* you receive them – and you need accept only 4 selections a year.

I enthusiastically invite you to become a member of the Family Bookshelf while this unprecedented offer is in effect. What a feast of good reading enjoyment is in store for you and your family if you mail the coupon now!

OUR GUARANTEE: Every Family Bookshelf selection will be free of illicet sex, filthy language or suggestive phrases. Each will be fit for every member of your family to read.

MIDSTREAM: LINCOLN THE PRESIDENT *by J. G. Randall.* The wonderful story of the *whole man* . . . how he worked, and thought and lived. Almost 500 pages. Reg. price, $7.50.

ALL THE WOMEN OF THE BIBLE *by Edith Deen.* As Dr. Poling says: "Never has there been anything like this before." There are 300 biographies, 52 studies. Reg. price, $4.95.

PAPA'S WIFE *by Thyra Ferre Bjorn.* A gorgeous story — another "I Remember Mama" — a family chronicle — a tale of romance you will never forget. Reg. price, $3.75.

TO LIVE AGAIN *by Catherine Marshall.* A fabulous success story, with Mrs. Marshall's answers to many of life's perplexing riddles. A story of the victory of faith. Reg. price, $3.95.

A HARVEST OF STORIES *by Dorothy Canfield.* Brings together 28 of the author's most popular stories over half-a-century. Rewarding reading for all the family! Reg. price, $5.00.

NORTH WITH THE SPRING *by Edwin Way Teale. Your* heart will leap when you behold the signs of spring in this masterpiece. 32 pages, of photos. Reg. price, $5.00.

THE FIRST EASTER
by Peter Marshall

All the scenes and events of Christ's Passion from the Last Supper to the Resurrection—a drama alternately tender and tragic but forever engrossing. No book you'll ever read holds such meaning for you. Reg. price, $3.50.

ALL 7 BOOKS FOR ONLY $3.00

NORTH WITH THE SPRING — PAPA'S WIFE
MIDSTREAM — TO LIVE AGAIN
ALL THE WOMEN OF THE BIBLE — A HARVEST OF STORIES

and your first selection **THE FIRST EASTER**

CHRISTIAN HERALD'S FAMILY BOOKSHELF, Dept. 162
27 East 39th St., New York 16, N. Y.

Yes, I want to take advantage of Christian Herald's Family Bookshelf 10th Anniversary offer! Please send me at once the seven books listed above and bill me only $3.00 plus postage and handling. Enroll me as a member of the Family Bookshelf and send me your preview each month so I can decide whether or not I want to receive the selection described. I do not have to buy every selection — only four during an entire year to fulfill my membership requirement. For every two books I do accept, you agree to send me another valuable Bonus Book worth up to $5.00 FREE.

Name .....

Address .....

City ..... Zone .... State .....

For your new members —

To integrate them into the life of the congregation.

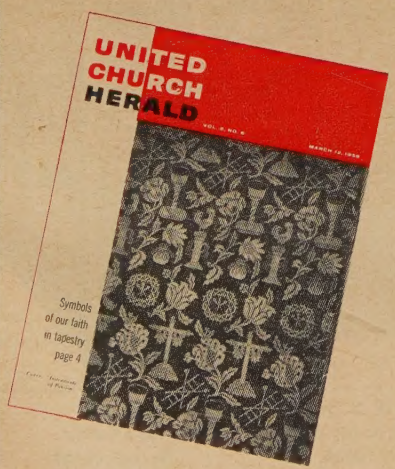
To acquaint them with the work and the viewpoints of the fellowship.

To give people a medium for understanding denominational language and customs.

To help lift mental horizons to the breadth and depth of the work now being done in Christ's name.

To provide a regular link through biweekly visits of your church journal.

A Congregational Gift Subscription



Congregational Gift Subscription to New Members: $2.00.

UNITED CHURCH HERALD

1720 Chouteau Ave., St. Louis 3, Mo. (E and R).

289 Fourth Ave., New York 10, N. Y. (CC).

Congregations with congregational (100 per cent) subscriptions may add the new members to the present list at $1.50 rate less 10 cents per month from time subscription was begun or renewed.

PACIFIC SCH OF RELIG
1798 SCENIC AVE
BERKELEY 9, CALIF